

A N
E S S A Y
T O T H E
I N T E R P R E T A T I O N
O F T H E
Angel G A B R I E L's
P R O P H E S Y,

Deliver'd by the
Prophet D A N I E L.

C H A P. IX. 24.

Many shall run to and fro, and Knowledge shall be increased.

By Isaac Chauncy, M. A.

L O N D O N,

Printed for Nath. Miller, at the Princes-
Arms over against St. Mary-Ax in Lea-
den-Hall-Street. 1699.

ESSAYS

ON THE
INTERPRETATION

OF THE
ANGEL GABRIEL

BY
JOHN OPHIDY

Printed by the

Author

at the

Printers

of the

University

of

Oxford

1711

Printed by

THE PREFACE.

Reader,

THE Reason of my publishing this Essay, for the Interpretation of this obscure Place of Scripture, was partly because I found a late Writer had published the Interpretation of this Prophecy, by a Division of the Seventy Weeks into Segments and Intersegments, as the Product of his own Industry and Study: Whereas I accidentally seeing it in his common Place-Book, he owned he had transcrib'd it from some Papers of mine committed to his Perusal some Years ago, upon which I desir'd it might not be Printed; but finding I could not be gratified in it, and seeing it is brought in, in an obscure and indistinct Manner, I could therefore do no less than

The Preface.

set it in its full Light after it hath dwelt in Darkness, for many Years, among other Papers of this Nature: There is also another Reason inducing me to this Undertaking, viz. This Prophecy being rescu'd from the Clashings of Interpreters, and receiving true Light from the Text or Fountain, it will prove an useful Guide to direct our Way through some other dark Places of this Nature, wherefore, if this find Acceptance, I may hereafter submit some such further Attempts to the Judgment of the Learned.

A N
 E S S A Y
 TO THE
 INTERPRETATION
 OF THE

Angel *Gabriel's* Prophecy of
 70 Weeks, *Dan. 9.*

THE Prophet, *Daniel* when he received this Prophecy from the Angel *Gabriel*, was at *Shushan*, in the Palace of *Darius* the *Mede*, which was in the Province of *Elam*, *Dan. 8. 2.* where it is said, That the Second Vision appeared to him in the Third Year of the Reign of *Belshazzar* the King, after that of the 7th Chapter, that he saw at first; which Third Year of *Belshazzar*, was the First of Old *Darius* the *Mede*, wherein *Babylon* was subdued to his Empire by *Cyrus* the Persian General; it was also the Last Year of his Reign over the Kingdom of the *Medes* and

Persians. For in the beginning of this Third Year of *Belshazzar* (he reigning but a little above Two Years *per se*, tho he might reign in conjunction, or a greater number was reckoned to him, when others usurped the Throne; or so much according to the usual reckoning of the number of years to a Kings Reign, any small part of the first and last being set down for a year,) *Cyrus* took *Babylon*, after a short Siege, by Storm, *Darius* holding the Imperial Seat: After which *Daniel* being made known to *Cyrus*, and the great esteem he had had in the Court of *Babylon* for a Revealer of Secrets, and a wise Statesman; the wonderful reputation whereof he justly received under *Nebuchadnezzar* and *Belshazzar*, he is recommended by him to Old *Darius*, as a person, of all others, fittest to be Principal Minister of State under him; for it is plain enough that *Daniel* was in *Babylon* at the taking it by *Cyrus*, *Dan.* 5. 30. Therefore it's impossible that he could be at *Darius* his Court before *Babylon* was taken; and, as is manifest, that in this Third Year of *Belshazzar*, the First and only Year of *Darius* his Reign over *Babylon* annexed to the Empire; that he was at *Shushan* where he had the Vision of *Chap.* 8. And this Prophecy of *Gabriel*. For it is said *Chap.* 5. 30. That Night (*viz.* wherein *Daniel* read the Hand Writing) was *Belshazzar*, King of the *Chaldeans* slain, and *Ver.* 31. *Darius*, the *Mede*, took the Kingdom, being about 62 Years Old. And presently upon this we find *Daniel* set over the Princes of the Provinces in King *Darius* his Court, *Chap.* 6. who was *Astages*, the Father of *Mandane*, the Mother of *Cyrus*, who was by her the Son of *Cambises*, King of the *Persians*.

Of Daniel's 70 Weeks.

3

Now it is exprefs, *Chap. 9. 1, 2.* That this Prophecy was given unto *Daniel*, in this very Year of *Darius* the *Mede*. In the first Year [it may be read in the One Year *בשנת אחוז*] of *Darius*, the the Son of *Ahasuerus*, of the Seed of the *Medes*, wherein he was made King over the Realm of the *Chaldeans*, *Vers. 2.* In that One Year of his Reign [toward the latter end thereof, *Daniel* finding that for diverse months after the taking of *Babylon*, no Proclamation issuing for the Return of the Captivity; yea, and finding that within the compass of this said year Old *Darius* the *Mede*, died; and that *Cyrus*, the *Persian*, was proclaimed King, the very same person prophesied of, *Isai. 45.* which Prophecy he had without doubt acquainted *Cyrus* with, whilst he was Captain General only; he sets himself first to search by Books into the number of the years, whereof the Word of the Lord came to *Jeremiah* the Prophet, that he would accomplish 70 years in the desolations of *Jerusalem*; and finding the desolation accomplished with that very year, *viz.* from the first Captivity of *Jebojachim*, mentioned *Dan. 1.* from which without doubt he computed the beginning of the 70 years; and it's not to be thought that *Daniel* himself would fail of acquainting us from what time he reckoned the 70 years Captivity, he himself being a Captive with the first, a Prophet, and most solicitous, and studious about the mind of God concerning this Return, delivered by former Prophets.

Upon this Conclusion, That the 70 years spoken of by *Jeremiah* the Prophet were accomplished in the desolations of *Jerusalem*: He set his face unto the Lord God, to seek by prayer and supplications, with fasting, with Sackcloth and Ashes, &c. as follows to *Vers. 20.* How long he was thus exercised is not specified,

4 *Of Daniel's 70 Weeks.*

specified, but it seems to be but one day at this time, because more time is not mentioned, as is *Chap. x. 2.* and we are told the time of day when an Answer was given to his prayer, *Vers. 21.*

This excellent prayer of the Prophet made in the faith of the Accomplishment of the time of his peoples Captivity, foretold by *Jeremiah, Chap. 29. 10.* and *5. 12.* was set forth before the Lord, *as the Incense, and the lifting up of his Hands, as the Evening Sacrifice Psal. 141. 2.* For whilst he was presenting his supplications for the Holy Mountain of God, whilst he was speaking in prayer, according to *Isa. 65. 24.* the Angel came about the time of the Evening Sacrifice, *i. e.* at the ninth hour, about three of the Clock in the Afternoon: The Angel *Gabriel* by name, in the appearance of an humane shape, whom he had seen in the Vision of the He-Goat, *Chap. 8. 16.* he came by a swift flight, *מַעַף בְּעָף* *He flew upon the Wing*, came post, (as it were from *Babylon to Shushan*) and touched him, and informed him, *Vers. 22.* and talked with [or told him.] What was it that he informed him of, or told him? It was this, see *Vers. 23.* At the beginning of thy Supplications [*i. e.* about the time of the Morning Sacrifice, about six of the Clock at Sun-rising.] *The Commandment* [or the Proclamation of *Cyrus*, King of the *Medes and Persians*, *דָּבָר* when it is applied to the Publick Command of a King, it should be rendred a Proclamation, a word with Power, requiring Execution. *וְבִרְמָה וְשִׁלְטָן Eccl. 8. 4.*] *came forth and I came to tell it thee*, [not but that thou wouldest soon have heard of it at Court; but I am come to acquaint thee with it,] why? because thou art greatly beloved, [*i. e.* thou hast great favour with God; that meaning carries Truth in it: but I apprehend

hend חמורות אתה should be rendred thou art a man of earnest and impatient desires, viz. to hear and understand this good News of the delivery of the Church:] This was one great end of the Angels speedy coming, viz. to satisfie Daniel's most earnest and importunate Desires in great favour to him, 1 Pet. 1. 10. The other great reason of the Angels coming alledged is, *Vers. 22. To give him Skill and Understanding* בִּינָה לְדָשִׁיךְ לְהַשְׁכִּימוֹ אֶת־הַסְּתֵמִים, viz. to furnish him with a further proportion of knowledge of Divine Mysteries, to do for Daniel, even more than he did ask; Therefore saith he, *Vers. 23. Understand the Matter, and consider the Vision.* [Thou hast lived to see the end of the 70 years, I will acquaint thee with the Mystery of 70 Weeks of Years, another Epocha of the Church, taking its beginning at this Great Deliverance of it from a Temporal Bondage next to that of Egypt, and ending in its Great Spiritual Deliverance by the coming of the promised Messiah. The Prophecy will be dark and mysterious, therefore think not slightly of it, but meditate upon it, and consider it very well. Thou mayst remember that once, *Chap. 8. 18* I made thee know what should be in the last end of the indignation, and to assure thee the time numbred by *Evenings and Mornings, reaching to the last end* [*Chap. 8. 13, 14, 26.*] is true, and shall exactly be accomplished: I come now to acquaint thee of the time of the first Appearance of the Great Consolation of Israel, and of the Prince of Princes, who shall overrule and destroy at last those great Destroyers of the Earth.

NB. 1. That this Angel Gabriel may well be stiled the Great Gospel Angel, or the Angel of Good Tydings, whose Feet have been most beautiful on this Account on the Mountain of Israel. Bring-

Bringing here to *Daniel* the Glad-tidings of the Church's Temporal and Typical Deliverance, its Gracious and Spiritual Deliverance, yet afar off, in a Prophecy and Promise; yea, he also brings the news to the Church of the actual accomplishment of this very Propheſie at the Incarnation of Chriſt, when the fulneſs of this time, here ſpoken of, was come, *Luk.* 1. 19, 26. yea, he it is that gives *Daniel* to underſtand the Kingdom and Glory of Chriſt and his Church in the end of the Indignation, ſpoken of *Luk.* 1. 32, 33.

2. Hence we may be fully aſſured, that this Prophecy reſpects the firſt coming of Chriſt eſpecially, and to delineate the time that ſhould run out before it; and therefore that this Propheſie was for the greateſt part of it fulfilled at, and about the firſt coming of Chriſt; and a little time after, contrary to what the Learned Mr. *Parker*, late of *N. E.* hath ſaid, that *he thinks theſe 70 Weeks are not to be begun at the Reſtauration of the Material Jeruſalem after the Babylonish Captivity, nor to be terminated in the firſt coming of our Lord Chriſt, but to relate and belong to the Myſteries of the Laſt times of Antichriſt, &c.* This Opinion the whole Scope, and expreſs Words of the Propheſie doth ſufficiently confute to any ordinary Underſtanding that duly conſider it; and therefore needs not be inſiſted on: and this one Author, of all that I have ſeen, was ſingular in this Apprehenſion of his. For altho moſt Interpreters, as to the particular time of the beginning of theſe Weeks, and according to the variation in the beginning, muſt vary, and be ſooner or later in the termination; yet all thus far agree, that the whole of this Prophecy was accompliſhed between the time of the Return from *Babylon*, and the vaſtation of *Jeruſalem* by *Veſpatian*.

Which

Which Portion of time amounting to many more years than what are contained in the 70 Weeks, viz. 490. makes the great difficulty where to begin this Era; for according to the computation of the most Approved Chronologers, 490 years will not reach from the Return to the Death of Christ, no not to his Birth, by above 40 years.

The Learned Mr. Broughton, and Mr. Allen after him, (in his Chronology) charge the difficulty on the uncertain Account that we have of the Reign of the Kings of *Persia*, and adhere wholly to the Scripture Chronology; and therefore saith Mr. Broughton, "All the Historians are mistaken, and in an error, to adscribe more than 490 years to the space between the Return and the Death of the Messiah, and one *Daniel* is to be preferred before them all, &c. Taking the beginning of the 70 Weeks precisely at the going forth of *Cyrus* his Proclamation to Return.

Others thinking it very uncharitable to condemn all former Historiographers of ancient Date and Credit, in most things of great consequence, choose rather to charge their own Understandings in coming short of the true meaning of the Spirit of God, in some particular difficulties of a Prophecie so mysteriously worded, and satisfy themselves with their several conjectures, whereby they may at least bring the disagreeing Historiographers to some seeming accommodation with it, by casting the foot of the Epocha so forward, viz. to some of the Commands or Permissions of after Kings to Return, that the 490 Years may come out at the Death of Christ, or some time after, as they are lead to conjecture it must, by the best Judgment, and so not depart from the most approved Chronologers, taking up the number of Years from prophane Writers.

Writers. Finding tho they vary in the particular number of years appertaining to the Reign of each *Persian* King, yet what of that number is detracted from one by any Writer, is usually assigned to another; so that the sum total of difference amounts still to the same, or very nigh.

These Interpreters, I say, for the disposal of those supernumerary years, do variously assert the beginning or ending of these 70 Weeks, laying aside this first Edict of *Cyrus* (a Fundamental Error in the Opening of this Prophesie) as here not intended at all, and betaking themselves to the supposed after Edicts of succeeding Monarchs.

Some pitch upon the Second Year of *Darius*, the *Persian*, wherein *Haggai* and *Zechary* prophesied, *Ezr.* 4. 24, and 5. 1. *Hag.* 1. 1. *Zech.* 1. 1. when he forbad the Enemies of the Jews to hinder the building of the Temple, which they had done for many years after the laying the Foundation thereof by *Cyrus* his Edict. The building of the Temple was finished upon *Darius* his Letters, *Ezr.* 6. 7. on the third day of the Month *Adar*, in the sixth Year of *Darius* the King; but who this *Darius* was (according to Ancient Histories) it's not yet agreed among Interpreters: some would have *Darius Hytaspes* to have been this *Darius*, others *Zerxes*, others *Darius Nothus*, among which *Scaliger* and *Jomus*.

Some assign this Epocha to *Artaxerxes*, either from the time of the Return of *Ezra* in the seventh Year of his Reign, *Ezr.* 7. 7. or to *Nehemiah's* dissent, in the twentieth of the said King, *Neh.* 2. 3. neither are these Interpreters agreed who this *Artaxerxes* was, whether the first, Sirnamed *Longimanus*, or the second, Sirnamed *Mnemon*. *Funtius* took this Epocha from the seventh of *Artaxerxes*

Longimanus, because (saith he) from it to the Passion of Christ is precisely 490 Years.

Learned *Jos. Mede* observes, that from the seventh Year of *Artaxerxes Mnemon*, when *Ezra* received his Commission, *Ezr.* 7. 7, 13. and from the twentieth of the same King, wherein *Nehemiah* obtained a permission to build *Jerusalem*, and visit his Fathers Sepulchres, altho both these Commissions were thirteen Years distance from each other, yet they are distant from *Messiah* the Prince (*i. e.* anointed) 62 Weeks of Years, reckoning from the first point of time, Solar Years; and from the second Lunar Years, which is a very pleasing Observation. But he chooseth rather to begin this Epocha from the sixth Year of *Darius Nothus*, in the Month *Adar*, when the Temple was perfected; and to fix the Period, for Completion, three Years and half before the destruction of *Jerusalem*. But to begin the 70 Weeks there, is to begin when we find no mention made of any Edict to Return and Build, there being nothing clearer in this Prophecie, than that the 70 Weeks must begin with a Command or Edict, to Return and Build.

Now, for the satisfying our selves, in the meaning of this Prophecie, it will be said, that we must either follow *Mr. Broughton* and *Mr. Allen*; or else we must follow the last named Interpreters, in allowing the overplus of Years, allotted to the aforesaid time by *Ethnick Historiographers*. I shall omit entering upon examination of every particular Opinion concerning this difficult Prophecie, which would prove both tedious and impertinent to my present design; for if the resolution given be the true, it will shine with such evidence, that all others that are not will fall before it; and if it take in the truth of opposite Opinions on both sides impartially, it is more

acceptable, carrying the Repute of a Reconciler. And if I appear singular in this point, whereon I lay the stress of Interpretation of this portion of Scripture, my excuse may be easily pleaded, seeing I think no two Interpreters of Learning and Note do agree, but greatly differ in their Explication of the 70 Weeks.

Supposing with Mr. *Broughton*, there be no such overplus of years between the Edict of *Cyrus*, and the Death of Christ, as our Chronologers assert, but it be exactly 490 years; yet if this number will not be enough to comport with the genuine literal sense of the Text, Mr. *Broughton's* way will not sufficiently answer.

And supposing, with the said Chronologers, that there is such an overplus, the Question will be, how it shall be disposed of in the Account, according to the true meaning of the Spirit of God in the Text; whether it is to be placed before the beginning of the 70 Weeks, as most Interpreters do, cutting off *Cyrus* his Decree, as not relating at all to them, (which is most irrational, as will appear) or whether taking in *Cyrus* his Decree, the overplus is to be placed at the end of the 70 Weeks, before the Death of Christ, or Destruction of *Jerusalem*; which is expressly against the Text, the 70 Weeks being to reach to the cutting off of the *Messiah*, or beyond; for he was to be slain in the midst of the one, in the 70th Week. Or 3dly, Whether there remains a third way of making the Computation with this overplus by an *intercalation*, dividing the 70 Weeks (as it's apparent the Text doth) into several *segments* of time, and placing the supernumerary Years as the *interseg-ments* of Time; This last carries to me the fairest prospect of resolving the difficulties, that this Prophecie, tho long ago fulfilled;

filled, yet still lyes so wrapt up in; that notwithstanding all attempts Learned Men have made, they seem not to come off with satisfaction to others, no nor with so much as they would desire to themselves.

One thing is necessary to be premised, That a Reconciliation of the Ethnick, with the Scripture Names of the *Persian* Monarchs should be made, is not to be expected, that being next to an impossibility, and hath always been vainly attempted, e. gr. who was *Ahasuerus* of *Hester*, whether the Father of *Darius*, the *Mede*, from *Dan. 9. 1.* or *Darius Hystapes*, or *Zerxes*, or *Darius Nothus*, or *Cambyses* Son of *Cyrus*? or whether *Artaxerxes*, spoken of by *Nehemiah*, be *Longimanus* or *Mnemon*? These enquiries will not signifie much to us, tho they have unto those who have departed from *Cyrus* his Decree as not concerned in this Epocha, and have been inforced to seek another foot to place it upon.

Dan. ix. v. 20, &c.

We have, 1. The Circumstances accompanying the delivery of this great Prophecy. 2. The Prophecy it self.

The Remarkable attending circumstances to be Observed, are delivered, *Ver. 20, 21, 22, 23.*

1. The time is described by the solemn performances he was then conversant in, *whiles I was speaking, praying and confessing, &c. Vers. 20.* and again its repeated, *Vers. 21.* for our greater observation. The solemn Adresses which he made, we have not only the substance delivered in the foregoing part of this Chapter; but the Manner and Reason here told us, 1. As to the Manner, His Prayer

Prayer was not mental only, but by way of speaking, and uttering his Mind unto God in words, tho' secret, according to *Hos. 14. 2.* Again his words which he uttered, were by way of Confession of Sin, his own, and his Peoples, the Church's Sins. And also by way of Supplication, which contain deprecation of the desolation of *Jersualem*, and earnest Petition for the promised Return, the time being come for God's shewing mercy unto *Zion*: And here he gives us the Reason of this Solemn Address, That it was in regard of the near relation that he had to the suffering Church, [my people *Israel*] and the part he bore in its afflictions, *Psal. 137. 1, 2, 5.* and not only so, but upon consideration especially of the Relation it had to God and his concern therein [For the Holy Mountain of my God.] The Church is often termed God's Holy Mountain, or Mountain of his Holiness, see *Jer. 31. 23. Isa. 30. 29.* and *2. 2. Mic. 4. 1, 2. Zech. 8. 3.* The time of day also specified, *Vers. 21.* which was remarked upon before.

2. The Instrument by whom this Message and Prophecie was brought, described by, his Name, and a former Sight of him, his Appearance, Manner of Coming, Action, Words, *Vers. 21. 22, 23.*

1. His Name, *Gabriel*; Sign *Robustus Dei Fortis*, the Strong One of the Mighty God: We have the Name in Scripture but of two Angels, of This and *Michael*; of This, *Chap. 8. 16.* here, and *Luke 1.* He seemsto be the Angel employed in Prophetick Messages to the Church, especially such as concerned the Messiah his first and second coming; and therefore as he brought this Prophecy to *Daniel*, so he brought the News of its fulfilling to *Zechary* and *Mary*, *Luk 1.* and why not that Angel which is called Christ's, *Rev. 1.* who brought that Revelation

tion unto *John*, that he might acquaint the Churches with it, and therefore not permitting Divine Worship to be given him, but calling himself a Brother Prophet to them that received the Prophecies from him, such as *Daniel* and *John*.

2. By his Shape in Appearance, as a Man, therefore the Man *Gabriel*, tho he was in nature an Angel, and why may not that (it being his usual manner of Appearing) be a great reason of his Name, *Gaber* signifying a Man; why then may not *Gabriel* fitly signifie The Man of God, for Prophets of old were called Men of God; and he saith to *John*, I am of thy Brethren the Prophets, *Gabriel*, or a Man of God.

3. By the former knowledge *Daniel* had of him, he had seen him in the Vision of the 8th Chapter by the Banks of *Ulai*, and he appeared to him now in the same Form, Shape and Visage he had then.

4. There is his manner of Comming, he came upon the Wing, he came flying with marvellous Swiftness, a great Errant that an Angel must Fly Post to bring to the Church.

5. The Angel's Action, וַיִּגַּע בִּי He lighted upon me, or came close unto me, so it might be rendered; but our Translation hath it, *He Touched me*, which we need not depart from. This extraordinary Angelick approach, as it were by a touch, as is expressed, we may find more than once spoken of, and it was still when man was called to a nearer approach to Divine Majesty, by the perceived presence and intervention of an Angel, than his Nature is usually capable of, especially by reason of remaining Sin and Corruption attending. Now for the Invigoration of the Prophets, and raising them up above the ordinary capacity of sinful Humane Nature,

14 *Of Daniel's 70 Weeks.*

Nature, that they might not sink under so transcendent and Angelick Converse they were brought up unto; I say in these Revelations the Ministring Angel thus Touched them. Examples of this see *Isa. 6. 5. Jer. 1. 9. Dan. 8. 18. and 10. 10. and 16. 18. Rev. 1. 17.*

3. The Angel delivers his Errant, telling the Reasons of his Coming, and Flying so Swittly, *Vers. 22, 23.* 1. For Information of him, in what was already done, and when, *viz.* of the going forth of the Decree. 2. To give *Daniel* a further Prophetick Understanding of what yet was to be accomplished, *viz.* the Coming of the Messiah, and when, and how long to the time thereof, and of the destruction of his People at last.

Vers. 22. וַיִּבְרַח אֵלַי וַיֹּאמֶר אֵלַי, our Translation have rendred the word most aptly here, he gave me to understand, by acquainting me with what was done, and likewise *he talked with me* וַיִּדְבֹּר לִי וַיֹּאמֶר אֵלַי, he conversed with me, saying, I am not only come now to make thee understand what is already done, but I am come now to make thee understand that which thou art much in the dark about, *viz.* how long it will be to the first Coming of the Messiah בִּינָה לְהַשְׁכִּיל לְךָ סוּמְבִיבָאִים סֵי סִנְעִישִׁין to indue or furnish thee with understanding of future events

And first he tells him his Glad-tydings of what was already done for the Church, in performance of Temporal Mercies promised.

Vers. 23. At the beginning of thy Supplications — *i. e.* when thou beganest thy Supplications, (it may be) about the time of offering up the Morning Sacrifice, and hadst not continued long in them, it may be till about nine of the Clock וַיִּשְׁאֶל וַיִּבְרַח אֵלַי, The Edict or Proclamation of Cyrus his Decree

Decree came forth; for דבר is often used for a King's Edict in Hebr. and Chald. when applied to the King's word בשלטן, as in *Eccz.* before observed, and we have it joyned *exegetice* with דת in *Hester*, Chap. 2. 8. and 3. 15. and 8. 14. and 4. 3. and 9. 3. whereby דבר is confirmed to us, that when it is applyed to a King, it's his word of Command, or Edict sent forth by way of *Proclamation*: and saith he, the Reason, *i. e.* one main Reason of my coming is להגיד לך כי אני הנביא אשר באנו לאגיד לך, and I came to acquaint thee with it, to bring thee the first glad-tydings of it, *viz.* of the coming forth of this Edict, foretold so long ago by the Prophets *Isaiah* and *Jeremy*. Thy great enquiry was, which thou didst now so diligently search after by Books, and hast been praying to be satisfied in; whether the 70 years desolations on thy people were accomplished, I am come to acquaint thee, that it is; and the Decree for their Return hath past the King's Seal, and is come forth at *Babylon* this Morning.

Now this is the Decree that the Angel plainly fixeth at the foot of the 70 Weeks in the ensuing Prophecy. For (saith he) thou art greatly beloved כי חמדות אתה כי εὐδοκίᾳ σου, so the 70, because thou art a man of earnest desires to know this News, 2 *Pet.* 1. 10. therefore I came with all speed to bring thee the first news of it.

But now (saith) *Gabriel* attend to what I have further to tell thee; Do thou understand the Matter, and consider the Vision; So our Translation, and so the 70, but I conceive they come short of the Angel's Admonition וזמן דבר וזמן במראה, do thou both mind the Decree [*viz.* of *Cyrus*, which I have acquainted thee with,] and Ponder the Vision. Take special notice of the Decree, and mark well

the Vision I am going to shew thee, or that Prophecy I am about to Reveal, for without a diligent observation of the one, and the other, thou wilt be in the dark, and make nothing of it; and therefore he mentions this דבר or Decree twice in his preliminary discourse, and tells him in the Prophecy, that the computation of the 70 Weeks is to be taken from thence; and if thou hold to that, unless thou mark well the Words, and drift of the Prophecy, thou wilt never make it to agree to that foot of Account, for want of giving good heed to the Angel's Charge in these Words; and hence it is that Interpreters have been so puzzled to give any consistent interpretation of this Vision.

It is plain then, as it hath been said, and rational to conceive, that it should be so, That the 70 Years Captivity, Prophesied of by *Jeremiah*, did begin at the first Carrying away, the third Year of *Jehojakim*, when *Daniel*, with his Companions, were transported from *Jerusalem* to *Babylon*, Chap. 1. And there's nothing more irrational, than to think *Daniel* intends the taking the date of the Desolation of *Jerusalem* from any other time, when he mentions them so expressly, and none of the after Transports.

And it is as plain, that the third Year of *Belshazzar*, reigning at least alone, ended the 70 Years, *Babylon* being taken in the beginning of it, and *Darius*, the *Mede*, then proclaimed King, and continued so for some Months, till the latter end of the Year, when he died; and *Cyrus* taking his place, his Decree goes forth for the Return of the *Jews*, which was accordingly entred upon the beginning of the next year from the Captivity of *Daniel* 71.

Ezra also acquaints us, that this was the year of Restauration, *Chap. I. 1, 2.* Now in the first year of Cyrus, King of Persia (that the Word of the Lord, by the Mouth of Jeremiah, might be fulfilled) the Lord stirred up the Spirit of Cyrus, King of Persia, that he made Proclamation throughout all his Kingdom, and put it also into Writing, &c. And here we may see what *דָּרַךְ נִצְוָה* ἐξουσιάζω, *Dan. 9. 25.* means, it was the making his Decree go forth in Proclamation after it had been Inrol'd, and passed the King's Seal, *Ezra 6. 2.* which Record was found at *Achmetha*, in the Palace, among the Rolls brought from *Babylon*; the word used by Ezra for the going forth of the Decree by Proclamation, is *וַיַּעֲבֵר קוֹל*, and he made Proclamation to pass through his Dominions, *LXXII. Παρήγγειλε φωνῶν ἐν πάσῃ βασιλείᾳ αὐτοῦ.*

— So saith Cyrus, the Lord God of Heaven hath given me all the Kingdoms of the Earth, and hath Charged me to build him an House. This Charge was by the Prophet *Isai. c. 45.* which Prophecie was, without doubt, shewed to Cyrus by Daniel, before he took his Journey to *Darius* his Court; now when the Crown of the *Medes* and *Persians* fell to him, he Remembred this Prophecie of him, and accordingly issued forth his Proclamation for the Jews Return, as hath been shewed. And tho *Cyrus* might come to *Shushan*, while *Darius* lived, as some Historians tell us he did, yet it's beyond all question, that he was in *Babylon* when *Darius* died, and this Proclamation issued out as one of the first matters of concern that he did; for *Ezra 6.* The Record of this Decree was found at *Ecbatane*, in the Palace among the King's Rolls that was brought thither from *Babylon*.

This Decree of *Cyrus*, enrol'd and sent forth by Proclamation, was the only Decree for Return and Building, that was searched for, and referred to, by all the successive Kings that favoured the Jews; and whatever they did in that kind, was still but confirmations of this Decree, and proceeding thereupon by their Letters Patents, as the great Charter of the *Jews*, which still remain'd inviolable in the *Persian* Court, and was still highly Regarded by the Kings, if so be the *Jews* could obtain, by Friends at Court, that this Enrollment might be searched out, and pleaded, tho' for the most times their Enemies got the most interest with the Court Party, and by the King's Favourites, which rendred all their endeavours for a fair hearing frustrate and void.

The greatest Objection (next to the paucity of years contained in the 70 Weeks) against this Edict of *Cyrus*, being intended by the Spirit of God to be the beginning of the 70 Weeks, is, That in the Proclamation of *Cyrus*, mentioned *Ezra. i. 1.* there is nothing said of building *Jerusalem* according to the words of this Prophecy, *Vers. 25.* but only of the building the Temple in *Jerusalem*. *Ans.* The building the House of God in *Jerusalem*, necessarily implies the building *Jerusalem*, the place of the House of God; and the House of God being the principal part of *Jerusalem*, *Pf. 87. 2.* and it may well be taken as a part for the whole, according to the frequent language of the Spirit of God in Scripture; and that *Cyrus* himself understood so, the Spirit of God gives us evidence enough in that express Prophecie of this Restauration by *Cyrus*, *Isa. 44. 28.* That *Isaiah* saith of *Cyrus*, *he is my Shepherd, and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built, and to the Temple, thy Founda-*

Of Daniel's 70 Weeks. 19

Foundations shall be laid, and Chap. 45. 13. He shall build my City, he shall let go my Captives, &c. This is a very expresse and clear evidence of the true and full intent of *Cyrus* his Proclamation; neither was it thought by the returning of the *Jews*, that *Cyrus* had sent them to *Jerusalem*, to build there a Temple to worship God in, and not to build a City to dwell in, and provide for their comfort and security there; and accordingly upon their return they immediately set themselves to build them Houses, and to erect Streets City-wise, and to Wall it too, tho their Enemies hindred them from finishing either the House of God, or Wall for many years, tho the last was thro hindrance, and their own neglect, longest unfinished, till *Nehemiah's* time, *Nehem. 7. 4.* and then it was said to be built when the greatest part of it was wrought and finished.

Having now particularly considered the first part of the Angel *Gabriel's* Errant unto *Daniel*, with the remarkable Circumstances attending this great Prophecie, we have gain'd Irrefragably one main Point belonging to the Interpretation, *viz.* the precise time when the computation of this number of Weeks did begin.

We come in the next place to the consideration of the Prophecie it self.

Take the Prophecie together, as I do, upon good grounds, (as will be made appear) Render it thus from the Hebrew Text.

Ver. 24. *Seventy Weeks are to be divided into parts (or segments) upon thy People and Holy City, for the Restraining Apostacy, for the Sealing up of Sins, [or Finishing Transgression] for expiating Iniquity, and for the bringing in Eternal Righteousness, and that*

by Sealing the Vision, and Prophet, and Anointing the Holy of Holies.

Ver. 25. Know therefore and mind it well, that from the going out of the Edict concerning Restoring and Building Jerusalem, unto the Messiah the Prince, are seven Weeks and sixty two Weeks, she shall return and be built, the Fabrick and Polity, in an Interstice [or Intersegment] of those times, i. e. between the end of the seventh Week, and the beginning of the first of the sixty two.

Ver. 26. And after the sixty two Weeks [i. e. some time after the end of them] the Messiah shall be cut off, and that not for himself [or they shall not be his.] Then [or at last] the People of the Prince to come shall destroy the City and Sanctuary, and his end shall be with an Inundation, but Desolations shall reach to a determined Period of the War.

Ver. 27. And he shall Corroborate a Covenant with many in the single Week, and the middle of that Week he shall abolish the Sacrifice and Oblation; and the Desolator shall come upon the Wing of Abominations, until a Consummation, and that Determined shall be poured upon the Desolator.

Ver. 24. Seventy Weeks, שבעים שבועות *Esdomm-novta hebdomades*, All Interpreters of Note agree in this, that these are Weeks of Years, such as are here meant; even that Jewish Rab. R. Saad. G. is express in it upon the place; and this kind of Speech was not strange to the Church of old according to the Law of Moses, Levit. 25. 2, 3, 4. They sowed and reapt the ground six years, and the seventh was a Sabatick Year, wherein the land was to rest, and it was to be a year of Release, Deut. 15. 1. So the six years Tillage, and the seventh of Rest, made up a Week of Years, and Levit. 25. 3. Thou shalt number to thee seven Sabbath of Years,

Of Daniel's 70 Weeks.

21

שבע שנים שבע *ἐπτα ἀναπαύσεις* seven times seven years, 49 years, Ver. 10. and ye shall hallow the fiftieth year, and proclaim liberty, &c. which was the year of Jubilee, the great Sabatick Year, in which Year there was a release from all servile Bondage. *על עירקדשך* LXXII. *συνετμήθησαν* ἐπὶ τὸ λαόν σε, καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν, 70 Weeks are to be divided (or to be distributed) upon thy People and thy Holy City. I conceive upon the signification of this word doth the Angel meaning in this Prophecie depend, which hath been hitherto overlookt by our Interpreters so far as I can find. The proper signification of the word is to Cut, Divide, Distribute, though Interpreters finding it joyned with Nouns of Number, render it by Determine, Reckon, Compute, or Number, the Rab. by *נגזר*, my Reasons why its to be Rendred by Cut, or Divide, or Distribute, are 1. Because Buxtorf. tells us it signifies *Concidere, Incidere apud Rabinos frequenter, Dan. 9. 24. Impersonaliter decisæ sunt* [h. e. tantum reperitur] but why is it put here impersonally? is there not a Nominative Case expressed, and that according to a frequent Hebrew construction, that Nouns of Number Plural, agree with Verbs or Nouns in the singular? that it is put passively I acknowledge, because in *Niph.* but not impersonally, and why should it be rendred any otherwise than as the Jews use the word (as he saith) frequently, seeing its a *ἀνιζόμενον* in Scripture, and there is no other place there to guide us into the proper signification of the word, but the Hebrew Idiom *חֲזַקָה חֲזַקָה חֲזַקָה* *Cæsura, Incisio, Excisio, Intersectio, in Chalde,* which is not strange to Daniel, *Segmentum, pars Secta, Abscissa, &c.* Now I can see no ground why the fig-

signification of חָרַץ, *Scindere, Abscindere, Concidere, &c.* should be altered any further than to its Passive signification in *Niphal*. from its Active in *Kal*. It is true, to determine, is desciding and cutting out a business in the Lump, for which the Angel in this Propheſie useth another known word twice כָּרַעַה from חָרַץ *decidit, excidit, concidit, statuit, decrevit*, and there is a vast difference betwixt the Import of the words; this being to foredetermine and set limits to a thing, as it were cutting it out in a Compass the other word being wholly to cut into parts or segments, to divide or distribute a thing.

‘ Mr. Lee in his *Critica Sacra* saith it signifies *indit, precidit, intercidit, interfecit, dissecuit, Niph.*
 ‘ *Dan. 9. 24. tantum*, a word frequent with the Rab-
 ‘ bins; in the Holy Tongue it signifies properly to
 ‘ Cut, in which sense it is often used by the Hebrew
 ‘ Writers: It is also expounded by the LXX.
 ‘ *συνέμνω, conscindo* signifying to Cut, the word sig-
 ‘ nifies properly to Cut, but by a Metaphor from
 ‘ thence borrowed, to *Determine*. But what need
 we to look for a Metaphorical Sense of the Word,
 when its proper sense will do best, which our In-
 terpreters were not aware of; nay, the Changing
 its proper signification for a metaphorical, doth ob-
 viate and obstruct the true meaning of the whole
 Propheſie.

Again, the Propheſie expreſſly agreeth with this sense of the word, for the Angel gives in this Verse the sum total of the Weeks in general to be divided, and an account of the Events to fall out in, or between them in the Compass of Time here allotted, and tells us, that the *Seventy* Weeks are not to be considered as one continued Series of Time, but in cut Segments and broken parts, which he gives us afterward, as 7 Weeks,
 62 Weeks

62 Weeks and 1, all which are to have their distinct Considerations as to events, specified either in the said parts, or in the intermediate time, the intersegments, and in them for the most part the events predicted do fall, the segments reaching only to them, the two first especially על עמך ועל עיר קדשך LXX. — ἐπὶ τῷ λαόν σου, καὶ ἐπὶ πόλιν τὴν ἁγίαν, upon thy People and upon thy Holy City, or the City of thy Holiness, most exactly rendred, as much as to say 70 Weeks are to be distributed upon the state of thy People, and the state of the Church, and for the future concerns thereof, which thou art solicitous to know; these times dividedly considered, will be applied to the several specified events.

Next he acquaints us with the great events wherein this whole sum of 70 Weeks will be concerned; at first or last, without so distinct a Consideration, as after follows by division into its several parts.

1. These 70 Weeks must serve to the Finishing of Transgression, so our Engl. Translation, Hebr. נשׁוּ לְכַלּוֹת? LXX. συντελεσθῆναι ἀμαρτίαν: The Margent to our Translation hath, to Restrain, to which sense I adhere, for כָּלַה, signifies *consumi, absolvi, finire*, but אֶכְלַה is *clausit, cohibuit, coarctavit*, tho sometimes their forms are taken one for another, as Buxtorph observes, but there's no reason to think that it is so here, and he renders this word *ad cohibendum*, and we have the word so rendred Actively, Psal. 119. 101. Hag. 1. 10. Psal. 40. 10. and Passively, Gen. 8. 2. Exod. 36. 6. נִשְׁוּ is such a Rebellion, or pervarication as tends to final Apostacy. That which seems to be understood here by restraining transgression, is with-holding them from final Apostacy, till the end of the 70 Weeks, by the several ways of God's proceeding with them,

as by good Governors in Church and State, and Re-
formations by them, such as *Zerubbabel, Ezra, Ne-
bemiab* and the *Maccabees*, and other Dispensations
of his Providence as were effectual thereunto; so
that the people of the *Jews*, how wicked soever they
proved to be (as appears by History) from time
to time, yet God kept them from universal Apostacy
at least, for the sake of his Free Grace and
Mercy to his chosen ones among them; the many
that he established his Covenant with the last Week,
and the many that departed this life before; for
their sake the Lord continued the means of Grace
among them, and owned them as his Church and
People, and the Nation that he had taken to be his
only Church and People in the World, till they
fill'd up the measure of their Transgressions by the
Crucifying the Lord of Glory, and a peremptory
rejection of his Everlasting Gospel preached by him-
self and his Apostles.

— *To make an end of Sin,*] So our English
followeth the *Cheri*, but the *Septuagint* follow the
Chetib, and render *σφραγίζου ἀμαρτίας*, to seal up
transgressions. The difference betwixt the *Cheri* and
Chetib is so remarkable, as not to be passed over un-
observed, they being both to be taken by us to be-
long to the Word of God.

The *Chetib* which the *Septuagint* follow, is *סָתַם*,
which word, when its applied unto Sin, it holds
forth God's Judicial Hardning, and obdurate persons
in Sin, giving them up to hard and impenitent
hearts; hence *Job* in his distempered afflicted con-
dition, hath a saying like this, *Job* 14. 17. *My
Transgression is seal'd up as in a Bag*, upon which
Mr. Caryl thus Paraphraseth, '*Job* seems to express
himself as if he did conceit that God had taken a
' Note of all his Sins, and laid them up till a fit
' time,

‘time, to call him to account about them, and to
 ‘punish him for them. So *Moses* speaking of a
 People persevering in Contumacy and Wickedness,
 faith, Deut. 32, 34. *Is not this laid up in store with
 me, and sealed up by me among my treasures*; trea-
 sures of wickedness laid up with us, make up with
 God a treasure of wrath against the day of wrath,
Rom. 2. 5. whence a People abusing the patience and
 long-suffering of God, and persisting in a course of
 Sin and Rebellion against God, are said to treasure
 up unto themselves wrath meritoriously, and God
 treasures up their just deserts judicially; and so binds
 them over to the day of wrath, and the day of the
 Revelation of the *δικαιοκρατίας τοῦ Θεοῦ*, *righteous
 Judgment of God*, Temporal and Eternal; and this
 sealing of persons, or the generality of a people,
 judicially in their Sins to a day of Vengeance: This
 I take to be the Sealing here meant; and that the
 people of the *Jews*, for the most part, persisting in
 their Wickedness, Pharisaism, Saducism, forsaking
 the True Worship of God, and all spirituality
 therein, adhering to doctrines of men and humane
 traditions, apostatizing from God as to all Truth
 and Holiness, and a mere Name of God's People
 only remaining, and unjustly claimed by them; and at
 last filling up the measure of all their other Abomi-
 nations, by embrewing their hands in the Blood of
 the Messiah (whom they profest to expect) they
 appeared to be a People sealed in their sins to the
 day wherein the wrath of God should come upon
 them to the uttermost.

Again, the *Cheri* hath it as our English hath it,
 מְכַסֵּת עֲוֹנוֹתָם *to make an end of sin*, and it may
 be this is principally intended, it being so expressly,
 according to the mind of the Spirit, in other places
 of Scripture, *Heb. 9. 26. 1 Job. 3. 5.* the Apostle
 faith.

faith, that his making an end of Sin, was by the the Sacrifice of himself: So that making an end of Sin and Sacrifice cannot be one thing, neither in the Old Testament or New.

Now it's not a little remarkable, that this Propheſie ſhould hold forth two ſo great and contrary events, of the 70 Weeks in the *Cheri* and *Chethib* of one word: It's to ſhew ſure at leaſt, that our Lord ſhould be *ſet for the falling and riſing of many in Iſrael*, *Luk. 2. 34.* As for a Corner Stone of Salvation, elect and precious to ſome; ſo for a *Stone of Stumbling, and Rock of Offence to others*, *1 Pet. 2. 7, 8.* — and to make Reconciliation for Iniquity] *וילכפר עון*; this word in *Piel*, here it's frequently uſed in the Levitical Law, and is rendred making Atonement or Pacification of a diſpleaſed God; which Atonement always imported ſatisfaction or appeaſing Divine Juſtice, whereby the Sinner was to look upon himſelf as reconciled unto God, and his ſins forgiven. Atonement or Expiation I find was made theſe three ways, and they are expreſt by this word. 1. By blood of the Sacrifice of the Sin-offering, whereby Atonement was made by the ſeveral ſprinklings of Blood, eſpecially before the Mercy-Seat, and putting the Blood on the Horns of the Altar, *Levit. 4. 20, 26, 31, 35.* and *5. 6, 10.* and *Ch. 16. 16, 17, 18.* 2. Attone-ment was made by the Scape-Goat, *Azazel. Lev. 16. 10.* 3. Atonement was likewise by paying ranſom-moſdy, called Atonement for their ſouls, to be a perpetual memorial before the Lord, *Exod. 30. 15, 16.* And every one that had Sin forgiven, were to be thus Attuned for; from which abundantly appeareth what was in the Antitype, ſeeing theſe was in the Type; for ſo great and glorious is the Antitype, that it required divers Types to ſhad-

shadow it out, and therefore that the Sacrifice of Christ. 1. It was Attonement by Blood for the Sin of the Sinner. 2. That it was a payment as of a Surety for us. 3. That the Attonement be sufficient, it must be, and is by a person who lives in his Divine Nature, as well as dies in the Humane; yea, of him that liveth in that Nature for ever.

Hence likewise it follows, first that the charge of our Sins were laid upon Christ our Sacrifice; why else were they charged upon the Sacrifice of old? 2. That God is satisfied by Christ for the Sins of all those for whom he died; for if an Angry God be appeased, he is satisfied; the Blood being shed, the Ransom-mony paid, the *Azazel* let go. 3. It follows whatever man's way of forgiveness is, it's not God's to pardon and forgive any without Attonement; and yet it is Free-pardon, because it is of a mere Sinner, meerly through the righteousness and satisfaction of another, and not of our own. 4. That those sins that Christ hath expiated for, shall never be charged again by God upon the Sinner to condemnation; hence Christ is said to take away Sin, and God to remember it no more; for the LXX. useth two very significant words here ἀπαλείψαι τὰς ἀδικίας, καὶ ἐξιλάσασθαι ἀδικίας, the first signifies *delere, abstrugere imputationem peccati*, to blot out the Laws charge of Sin, ἐξαλείψας τὸ κατ' ἐμῶν χειρὶ γέγραπτον, Christ by the Blood of his Sacrifice blotted out the Hand-writing, Col. 2. 14. Hence the Blood, in the Type, was sprinkled on the Book of the Law, Heb. 9. 19. Ἰλασκόμενος *propitium reddere per pœnam piacularem*, to render punishment Expiatory.

God appeased and reconciled by Sacrifice, or Vicarious punishment, and in our stead, *Heb. 2. 17.* It is to be observed, that Sin is said of all sorts to be expiated and taken away as under the Law, named by forgiveness חַטָּאת עַן פָּשַׁע, *Exod. 34. 7.* So here in this Propheſie we are told, that all theſe ſorts of Sin are expiated and attoned for, God is through the Piacular Victim of Chriſt, become propitious to Sinners of all ſorts; and hence Chriſt who was offered up a Sacrifice, and the one and laſt in the end of the World to take away Sin, is now, being accepted by God, our ὁ ἱλασμοῦ or propitiation, *μετ' αἰνεσιῶν*, 1 *Joh. 2. 2.* and 4. 10. and is ſet forth and manifeſted in the Goſpel to be ὁ ἱλασμεν, *Propitiatorium*, *Rom. 3. 25.* That the Eye of a Believer hath a ſpecial regard to in his Juſtification before God; for as Chriſt was the Propitiatory Sacrifice, ſo he is the true cover of the Ark, wherein is the Law, the Mercy Seat, in whom God is found reconciled unto a Sinner; therefore God's pardon is called his Propitiouſneſs, *Luk. 18. 13.*

4. — And to bring in everlasting Righteouſneſs.] LXX. ἀγαγεῖν διαδοσκόντων ἀδελφόν, to bring in eternal Righteouſneſs its להביא צדק עולמים, for the Sacrifices of old were but of temporary virtue, *Heb. 10. 2, 3.* this is of eternal; and it muſt needs be ſo, becauſe of the Nature of the Expiation made, it being by an eternal Redemption, the Righteouſneſs thereof muſt be eternal; the mystery whereof was hid in God before the World was, but was manifeſt in the appearing of our Lord Jeſus Chriſt, who aboliſhed death, and brought Life and Immortality to Light, through the Goſpel, 2 *Tim. 1. 9.* *Rom. 16. 25, 26.* which was to be at the Coming of Chriſt, and at the end of the

Of Daniel's 70 Weeks. 29

the 70 Weeks, which was the time of Sealing up the Vision; then it should be lay'd open, and be manifest, not only to the elect Jews but to the Gentiles, *Eph. 3. 5. 6, 9. Col. 1. 26. 27.* In the mean time the Testimony is bound up, the Law Sealed to the Disciples. *Isa. 8. 16.*

This *Sealing* is spoken of the Prophet also, the Father's Calling, Constituting the Lord Jesus Christ in his Offices, *John. 6. 27.* But Sealing being a Publick Act, and Ratification of some Commission, or Deed, I look upon this Sealing to be the great Witness and Testimony, that God bore to the Lord Jesus Christ, That He was the Messiah, the Prophet like unto *Moses* who was to come; Which Sealing Testimony was the Solemn Inauguration that he had at his Baptism, *Mat. 3.* when he received that Eminent, Visible, and Audible Witness from Heaven, repeated also on the *Mount* at his Transfiguration, by a Voice from the *Excellent Glory*, *2 Pet. 1.* As likewise the Seals He had by the Witnessesses of *John the Baptist*, and the Miracles which he wrought, yea, the Witness of Angels themselves, *Luke. 3.*

If Sealing the Prophet be to be understood in the Sense of *Hiding* and *Obscuring* from the World, as it is meant when a Book or Prophecy is said to be Sealed, so as *Dan. 12. 4.* (which I think it is not) then it is hereby Imported, that the Person of Christ, and the Time of his Coming, and therein the fulfilling of this Vision, should continue a hidden Mystery (as indeed it did) to the Nation of the *Jews* in General, and to the World, till after his Ascension, and the end of those *Seventy Weeks.* For the great Revelation of Him, to the Conviction of the World, was by the Ministry of the Apostles.

— *And to Anoint the Most Holy* למשחורקדש קדש־ים To the Anointing the Holy of Holies. So the LXXII. *καὶ ἔτι καὶ αὐτὸν ἀλείψαν.* I look at this to be meant of the Erecting, Setting up, and Consecrating a Gospel Sanctuary and Spiritual Worship, and the Effusion of the Spirit thereon. The Angel speaking in the Language of the Old Testament, whereby the Tabernacle, and all the Vessels of Worship (being Anointed with the Holy Oil) were said to be קדש קדש־ים to be a Holy of Holies, or Most Holy, *Exod. 30. 25, 26, 27.* Which Anointing pointed at, and Typed the pouring forth of the Spirit upon the Ministry, Ordinances, and Worshipers in the Gospel Church, and accordingly on Christ the High Priest, as Head thereof, according to *Heb. 8. 6. and 9. 8.* As Jesus Christ, the High Priest and Head is Anointed, so his holy Body, the Church, hath from him, a great Effusion of the Spirit, *1 John 2. 20, 27. Psal. 133. 2. Heb. 10. 19, 20, 21.*

I understand this Anointing of the Holy of Holies to be meant of the *giving the Holy Ghost* in a more eminent manner than before, unto the Church, at the Ascension of Christ, which began at *Pentecost, Acts 2.* in an extraordinary manner, but continued in a more ordinary upon the true Gospel Church in the last Days, *1 John 2. 20, 27.* The Gospel Worshipers in the Temple, *Rev. 11. 1.* The Mystical Body of Christ, that have their way into the Holiest of all, *Heb. 9. 8. c. 19. 20.* On these is the Anointing, Christ Mystical, the Head and Members.

V. 25. *Know therefore and understand,* וידע ותש כל LXXII. *καὶ γινώσκῃ καὶ συνήσῃ.* The English well, because the Copul. *ἡ* is used for an illative in the *Hebr.* often. Having acquainted thee of the 70 Weeks

Of Daniel's 70 Weeks. 31

Weeks to be distributed upon thy People, and with the great things to be done within the Compass of them, give diligent heed to the Division of them, and consider well the several Periods and the Events to fall out accordingly.

That *from the going forth of the Commandment*, מן מציא דבר LXXII. ἀπὸ ἐξόδου λόγου, from the Issuing forth of *Cyrus's* Edict, the Time which the Angel chargeth him to take notice of, and observe, as a Fundamental Point not to be departed from in the Interpretation of this Prophecy. The going forth of the Decree is its going forth by way of Patent, or Proclamation, or both, as its most likely, *Ezra* 1. This doth therefore undoubtedly determine the *Terminus temporis a quo*, the Computation of the 70 Weeks is to be begun not before *Cyrus* his Edict, for there was none, nor after, for whatever was done by the Succeeding Princes of *Persia*, there was still a recourse to *Cyrus* his Decree, and proceeding was made accordingly thereupon; therefore it must be this Decree, it being to Return and Build, as hath been shewed, and the only one that *Daniel* was acquainted with, it being not likely that he would speak of a Time to be reckoned from, which was not made known unto him. I have told thee, saith he, That the Decree is gone forth; now therefore mark well, and observe, that its the same Decree thou must Compute this *Epocha* from.

— To *Restore and Build Jerusalem*] להשוב ולבנות ירושלם It should be to cause to Return and Build, *ו* is a Note of the *Gerund*, from the going forth of the Decree, to cause to Return and Build. The LXXII. render here most absurdly להשוב *ἀποκαταστήναι*, for when they Interpret well, its for the most part very well, and when they go

wrong, its very bad and absurd. There is no ground to fix upon any other Decree, but that of *Cyrus*, for the Decree of *Darius* was but a Rehearsal and Ratification of that of *Cyrus*, with a Prohibition to their Enemies from hindring the Building of the Temple, according to *Cyrus* his Decree, charging them instead of obstructing, to promote it, by assisting with Materials for the work, *Ez.* 6. And as for the Decree of *Artaxerxes*, in his Seventh Year, *Ezra* 8. 12. it was but for a Return of a remainder of the People with *Ezra* the Scribe, and the Building there mentioned is no more than as to the Reparation of the Temple; and we read of no Commission or Decree going forth in express Terms, to return and build the City or Walls; though *Nebemiah* obtaining a Commission to go to *Jerusalem*, and act as Governour, did build the City, and together with *Ezra*, did settle the Affairs of Church and State, restoring them to a better Posture of Reformation than they had been in since the Return to *Jerusalem*, yet we read not of any Decree then made to return and Build.

— Unto Messiah the Prince] LXXII. *ἄντι τῷ Χριστῷ τῷ ἡγεμῶνι*. Messiah and Christ are Configurative of the same thing, viz. an Anointed one to an Office or Function. *ἡγεμῶν* is a Pastor or Governour, so render'd, such a Leader as is a Prophet, Priest and King, a Melchisedeck, *Mat.* 2. 6. Where its taken from *Micah* 5. 2. though the Hebrew Word there be מושל yet the LXX. render it by the Word they render *Nagid* here, *Messiah Nagid* is as if it had been said, Christ the Lord, *Luke* 2. 11. נגיד is from נגיד *nunciavit*, and signifies a Ruler or Governour, whose Name is Precious or Honourable in the Eyes of the People for

Of Daniel's 70 Weeks. 33

for Guidance, Conduct and Rule; hence it signifies *Dux, Princeps, Præsul, Pastor, &c.* and we find this Title given to *David*, 2 *Sam.* 7. 8. and to *Hezekiah*, 2 *Kings* 20. 5. And its used in the *Plur.* for Choice, Precious, and most Excellent Things, *Prov.* 8. 6. and 22. 20.

That the *Jews* of old did understand this to be a Prophecy of the coming of the Messiah, is most plain, from *John* 1. 41. and 4. and 25. And likewise the same Angel *Gabriel* most plainly applies the fulfilling thereof to the first Coming and Appearing of Christ, *Mat.* 1. 21. *Luke* 1. 26, 31, 32, 33. So that in this *Verse* the Angel gives us *Terminus a quo & ad quem* of the 70 Weeks distributed and divided, as is specified the first 7 should take beginning at *Cyrus* his Decree, to return and build, and the 62 end at the Incarnation, or at the first appearance of Christ in the Flesh.

Seven Weeks, and 62 Weeks] the two great Segments of the 69 Weeks, and the Angel might have easier said 69 Weeks, the Total Sum, had there not been another reason for it, then to have given us the Number of Years between the Edict of *Cyrus* and the first Appearance of the Messiah in the World, in two sums, to wit, to acquaint the Prophet with some Events which were to fall out at the end of 49. Years, in an Intersegment of time.

—The *Street shall be built again and the Wall*] תשוב ויבנתה רחוב וחרוץ LXXII. καὶ ὁμαρτυρήσεται πλατεία καὶ τεῖχος. The *English Marg.* according to the LXXII. It shall return to be built, and that is the right.

It shall [*i. e.* *Jerusalem*, for *Jerusalem* before mentioned is the *Nom. Case* to תשוב] and be rebuilt, both the *Street and Wall* רחוב *Sign.* a broad Street or Square in a City, as *Hest.* 4. 6. *Ezra.* 10. 9.

34 Of Daniel's 70 Weeks.

Job. 29. 7. *Gen.* 19. 2. *Psal.* 55. 11. *Amoz.* 5. 16. *Lam.* 4. 18. *Neb.* 8. 16. The meaning is that *Jerusalem* should be rebuilt in a *City form with Streets* *Psal.* 122. 3. and those *Streets* inhabited as in a *Prosperous City*, *Zech.* 1. 4. 5. In this word is comprehended the *Houses*, the *Temple*, and all things that concur to the *Form*, *Fashion*, *Beauty* and *Prosperity* of a *City* and of the *City Jerusalem*, yea the very wall it self for the *City's* security. מִוֶּחָו is a word of divers Acceptation, all the reason of rendring it a *Wall*, is that its used here, faith our Interpreters, for *fossa excisa*, a *Ditch* or *Trench*, but its no where else so as I find, and *Mr. M.* faith it signifies the bounds and utmost limits of a *City*, which of old was marked out by a *Plough-share* at the first founding of it. To omit, for brevity sake, the diversity of Significations, as *Sedulus*, *Strenuus*, *Solicitus*, *Aurum*, *Tribula*. It seemeth to me to denote the *Polity* and *Judicature* of the *City*, the place of *Judicature* being in the *Street* or *Market-place*, where the publick Administration of Justice useth to be, according to *Job* 29. 17. for I find it here joyned with the *Street*, and used in the sense of *Decision* or administration of Justice *Joel.* 3. 14. בְּמִסְכַּת וְחֻדוֹז in the vally of *Decision*, i. e. ad *Judicium exercendum* as *Buxt.* tells us from the *Jews*; and the *LXXII.* תִּן כַּסְפְּךָ לְדָוִד in the *Vally of Justice* or *Judgment*; and the *Chal. Paragra.* In *Valle distributionis Justitiæ.*

So that if one place may be Interpreted by another, I take the word to mean here the erection of the tribunal of Justice, and the settling the commonwealth and State polity for Legislation, and due Execution of Laws, which was began by *Zerubbabel*, and finished by *Ezra* and *Nebemiab*, but especially by the last, in the Settlement and Reformation made by him, according

Of Daniel's 70 Weeks. 35

cording to the Prophecy and Promise, *Isa.* 1. 26. and *Psal.* 122. 3, 4, 5. As likewise the great Reformation and Reparation which *Ezra* and *Nehemiah* made in the Church and Worship of God.

— *In troublesome Times, or streight of Times*] so the *English*, וּבְצוֹק הָעֵתִים in *Angustia temporum*. LXXII. ὁ ἀνάγκησιν οἱ καὶ οἱ, צִוִּק, in *forma verbi Sign.* arētari, coarētari : but in *forma nominis m.* its no where else read; though צִוִּק f. be found, *Isa.* 8. 22. where its render'd *angustia*, trouble, and in some other places; and hence Interpreters render it, Troublous Times. It is true the troubles of the *Jews* still obstructed their Building and Settlement, and it was some little space of Peace and Tranquility at least, comparatively, that must make room for so great a Restitution of the *Jewish* State; but why may not בְּצוֹק הָעֵתִים *Sign.* in *angulo vel interstitio temporum illorum*; for הָ there is Emphatick. The LXXII. take it to be demonstrative, and to speak as if there were to be a vacancy of time, the times shall be vacant between the 7 weeks and 62 Weeks such as were not to be reckoned in the Number of the Weeks going before, or following after; an Intersegment of Time; I judge that it may most aptly be render'd the *Intermediate Space* between those times before-mentioned, viz. in a Space between the Times measured by Weeks, and in that portion of Time separate from the account of the 7 Weeks fore-going, and of the 62 following, the things here spoken of should be accomplished. The whole Verse then runs thus,

*Mark therefore and consider well, That from the
issuing forth of the Proclamation, to return and build
Jerusalem, unto Messiah the Governour [or Christ
C 4 the*

the Lord] *are seven Weeks, and sixty two Weeks.* It [i. e. *Jerusalem*] *shall return* [or be restored] and be *Built*, that is the *Street* [or City Form and the Common-wealth, Church, and State thereof] *in a Space between those times* [or in the Interstice between the said times seven Weeks, and sixty two Weeks.

It is true, that in this very thing is the hidden, and unrevealed part of the Prophecy, *viz.* What length of time this Space or Intersegment of Time was to contain; had this been as punctually marked out by the Angel, as the other parts of the Line of Time laid out between the Decree, and coming of the Messiah there had been no difficulty in that part of the Prophecy, neither would there have been any room for so great a mistake, that they should be so ignorant as they were of the true time of the Messiah's coming; but this was done (according to the Wisdom and Judgment of God) *that seeing they should see, and not perceive, &c.*

As unto us the Resolution is now easie: For take
Weeks 7 Months, or 49 Years, and 62 Weeks, or 434 Years, out of the Total Sum of Years, beiwixt *Cyrus* his Decree, and Christ's Incarnation, and what remains will be this Intersegment, let it be more or less; so that let the Sum Total be duly adjusted, what is over and above the length of the 7 Weeks, and 62 Weeks is this Intersegment.

Ver. 26. And after 62 Weeks.] The Angel having acquainted the Prophet in the fore-going Verse, what should be the Period of the 62 Weeks, that they should Terminate in the Coming of the Messiah, and that the 7 Weeks should Terminate in the Restauration, Rebuilding, and Reformation of *Jerusalem*, he here acquaints him with the events that would ensue after 62 Weeks, even till wrath came

came upon it unto the uttermost. And they are here summed up. 1. The cutting off of the Messiah. 2. The Rejection of the Jews; their Rejecting Christ, and Christ's rejecting them. 3. The destruction of the City and Sanctuary. 4. The utter scattering and dispersion of that Nation, Church and People, till the end of Desolation, that the Defolator was to make. All this was not to be done out of the Compass of the 62 Weeks, but some of it within the compass of the 70 Weeks, though not all, nor could possibly be, for the continuance of the Jews under that Desolation and Dispersion, until the last Destruction of the *Romish* Power is here plainly Prophesied of, and he speaks particularly of the Seventieth Week last of all, and what should be the Events belonging to it.

— The *Messiah shall be cut off.*] יִרְחַק מִשִּׁיחַ
Our *English* here render well, but the LXXII. very ill, ἡ ἀλειψάνουσι χρίσμα, the Anointing shall be destroyed; its strange they should render Messiah by the Abstract here, when as they render'd it by the Concrete, *Christ*, in the Verse before, there being here no more ground for it than there. This cutting off must be here meant of the Messiah's being cut off by bodily Death as He was, and this is after the 62 Weeks, it could not be immediately, but some space of Time after, as all the other Events here spoken of were.

— But not for Himself.] Here our *English* seems to follow the LXXII. καὶ κρίμα ἐν αὐτῷ and there is no fault in Him; *Pilate* said of Him, *I find no fault in Him*, ἡ δὲ κρίμα αὐτῶν, *Job*. 18. 38. ἀμαρτίαν καὶ ἔποιησε, 1 *Pet*. 2. 22. I know not but this Sense may agree with the Idiom of the Language, as it doth with the Articles of our Faith.

But

But *Junius* renders לֹא יִהְיֶה by *Nihil erit ipsi*, he shall be so cut off, that there shall nothing remain to Him in humane prospect. His People shall disown and reject Him, yea, and He shall cast off the Nation of the Jews, and call them *Loammi*. And I find the Phrase used in one place is exactly in this Sense of Possession, *Exod. 22. 3.* *If the Thief have not any thing לֹא יִהְיֶה to make restitution with, then he shall be sold for his Theft.* So here Christ shall be cut off as a Thief, *Barabbas* a Robber prefer'd before Him, and *nihil erit ei*, He shall now have no People or Possessions left to him, his Kingdom being not of this World.

— And the People of the Prince that shall come, shall destroy the City and Sanctuary.] The LXXII. go not right here, reading לֹא יִהְיֶה עַם עַם for עַם the Text hath no difficulty in the Grammar of it, but it is a plain Prophecy of the Destruction of the City and Temple by *Titus*, as *Ab. Ez.* one of their chief Comment. doth acknowledge. The Prince to come, seems to be the *Roman* Emperor, being not called *Messiah*, and thereby distinguished from *Messiah* the Prince, though Christ's over-ruled Enemies are so his, as to do all his pleasure.

— And the End thereof shall be with a Flood] וְקֵץ בְּשֵׁטֶף and its End [i. e.] of the Sanctuary, or of City and Sanctuary shall be as the breaking in of an Innundation, or Flood that carries all before it, so dreadful and universal shall the destruction be, *Psal. 32. 6.* *Nab. 1. 8.* In both places the word is used for overflowing Calamities and destruction metaphorically; and properly its taken for a great and irresistible breaking in of Waters, or Innundation, *Job 38. 25.*

Hence

Of Daniel's 70 Weeks. 39

Hence the meaning here is, the Cutting off of the Messiah, and the Jewish Nations rejection of him, shall be succeeded with Inevitable, yea, unlimited Miseries and Calamities.

— And unto the end of the War desolation are determined] ועד קץ מלחמה נחרצת שממורת LXXII. ἕως τέλους πολέμου συντεταται, &c. The meaning here is, To declare not only the greatness but the continuance of the miserable Calamities that was to befall the Nation of the Jews for their rejection and Cutting off of the Messiah, and therefore it may be very fitly read according to the Vulgar, until the determined War be finished, their shall be desolations, and we may take notice that the word which the Angel useth for *Determined*, both here and the following *verse* is, נחרצת in the same sense that its used, *Isa.* 10. 34. and *chap.* 28. 22. This whole *verse*. runs thus.

After sixty and two weeks, the Messiah shall be cut off but not for himself [or the people not his] and the people of the Prince to come shall destroy the City and Sanctuary, and its end shall be with an Innundation, and until the determined war be finished, there shall be desolations.

And he shall confirm a Covenant with many for one Week] והגבר ברית לרבים שבוע אחד LXXII. ὁ ἀγγέλους διαθήσεται πολλοῖς ἑβδομάς μία The Angel having foretold the Events of the first Segment of time *viz.* 7 Weeks or 49 Years, after which the City should be Rebuilt and Established as to its Church and State, Form and Beauty. And told how far the 62 Weeks should reach, even to the coming of the Messiah and what should follow. He comes to give a distinct account of the 70th Week which should be great with Remarkable Events, but should have this peculiar, that some great things

things foretold should fall out in this Week, whereas all the other Events fell not out in the space of the Segments of time specified, but in intermediate spaces of time, or Intersegments immediately succeeding the said Segments of time Spoken of. **הנביר** He shall Stipulate, or Ratifie; the *Septuagint* gives its full Sense *ὑπογράφω*, Corroborate. The *Quere* here is what is the *Nom. Case* to confirm or Ratifie, who shall do it, whether the *Messias* that was to be cutt off, or the Prince of the People to come? *A. Ezra.* understands it in the Latter Sense, and saith *Vespasian* made a truce for 7 Years, and in the middle of them took away the Daily Sacrifice, and set up the Abomination in the Temple, but the Christian Interpreters understand it of the *Messias* first, and say there was no such thing as a Truce made by *Vespasian* for the 7 Years mentioned, that tho *Christ* was cut off and the Church and Nation of the *Jews* became not his by a mutual Rejection, yet he Established a Covenant with many, both Jews and Gentiles, in the Space of that Week, which was done by the Ministry of *Christ* and his Apostles in that time, which Covenant he confirmed by his death *Heb. 4. 16. 17.*

— And in the midst of the Week he shall cause the Sacrifice and Oblation to cease. וְהָפְקוּ הַשְּׁבִיעִי וַיְשִׁבֵהוּ in the middle (or at the middle) of the Week he shall cause the Sacrifice and Oblation to cease, the LXXII. comes near it, וְהָפְקוּ הַשְּׁבִיעִי וַיְשִׁבֵהוּ. All agree that Christ was offered in, or at the middle of the Week here specified. If וְהָפְקוּ be read in the *Nom. in Regimen*. it will run thus; Half of the Week shall cause to cease, or put an End to the Sacrifice and Oblation; and the making it cease is not by hindering the Jews from offering it as Appointed by God for

Of Daniel's 70 Weeks. 41

for so it was in the time of the Babylonish Captivity, and so in the time of *Antioch. Epiphanes*; but its manifest this Text refers to another kind of causing it to cease, *vz.* by causing the institution to cease, by abolishing that Law of Commandment and Ordinances by the Death of Christ, that now they became of no use nor acceptance in the Worship of God, which was when Christ had exercised his Ministry on Earth Three Years and a half.

זבח is taken for all Slain Sacrifices of what kind soever, and **מנחה** is rendred **שקצים** by the LXXII. but it is of a more general acceptance when not limited and imports all Meat and Drink Offerings all gift, thank Offerings, and first Fruits. Wherefore this middle of the Week was to put an End to all Levitical Worship and Services at least as to acceptance; a Symbol whereof was the rending the Vail of the Temple when Christ was offered up. The Substance appearing, the shadows flew away, and tho the obstinate blinded Jews continued the use of them (which was taken from them by *Titus*) yet they ceased fully at the Death of Christ, as to their value, force, even as types, and as to their vertue to the Worshippers and acceptance with God.

— *And for the overspreading of Abominations, he shall make it desolate.* **ועל כנף שקצים וסמים**
 LXXII. **ἐπὶ δὲ τοῦ ἁγίου ὁσίλουμα ἡ ἐρημώσων**, Upon
 (or in) the Temple or Holy Place shall be the Abomination that makes desolate, but **כנף** is a wing *Ala* and so by an Allusion or Metaphor its put for the wing of an Army, and by *Synechdoche* for an Army, a part for the whole; we find the word used in this Metaphorical Sense elsewhere *Jer.* 48. 40. and 49. 22. **שקצים** is elsewhere used for Abominable Idolaters, *2 King.* 23. 24.
2 Chron.

2 Chron. 15. 8. Hof. 9. 10. מְשַׁמֵּם may be rendred he shall be a very Desolator, tho as the English hath it is well enough.

And he shall be (or there shall be) a Desolator by an Army of Abominable Idolators This innundation of the Idolatrous army of the Romans here spoke of is that ἐβόλυσμα ἐρημώσεως spoken of by our Saviour, Mat. 24. 15. Mark. 13. 14. Luk. 21. 20. which shews the Abominable Desolator was the Image Kingdom it self.

—Even until the Consumation and that determined shall be poured upon the Desolate.] ועד כלל ונחרצת שומם על יהודה וְעַד כְּעַד סוֹפֵת הַיָּמִים καὶ ἕως τῆς συντελείας καιρῶν συντελείας σωθήσονται ὅτι ἔρημωσιν, the LXXII. seem to aim at the true sense of the word, Till the time wherein a Consumation shall be put to the Desolation, our English come very near, for the Spirit of God acquaints the Prophet how long here these Desolations should last, this he being Solicitous about still when he thought on the Desolations of his People, as in the beginning of this Chapter. The Angel gives no precise account of the time for number of Years here, but tells him, until the Consumation and that decreed be poured unto the desolator, *i. e.* the final destruction of the Fourth Kingdom, the Roman Monarchy, the Desolator of the Earth for שומם is *no-men Toar*, and therefore of an Active Signification, neither were it Proper Sense to say the Jews should be Desolate as long as they shall be Desolate, but they shall be Desolate till the End of time, as the 72 have it, until the great Desolator of the Earth shall be destroyed, and the Consumation decreed be poured forth upon him. The Prophet *Isaiab* speaks Expressly of the Consumption or Consummation of Calamities כלל ונחרצת decreed on the whole Earth *Isa.* 28. 22. I take it to be the same that the

Of Daniel's 70 Weeks. 43

Fourth Kingdom, the Roman Monarchy in its several Shapes and Standings, as the great desolator should be the Author of, and when the decreed Consumption and Desolation hath been poured forth upon this Desolator, and that Christ destroyeth this Destroyer of the Earth, we may expect that the last Desolations and Dispersions of the Jews will be accomplished, and not before, according to this Prophecie. And therefore to look for the Conversion of the Jews before the Destruction of Antichrist seems to be a vain Expectation, and against the Express letter of this Text.

In the second Year of Vespasian, his Son Titus destroyed the City, and Common-wealth of the Jews.

<i>Jul. Per.</i>	_____	4783
<i>An. 2 Olymp.</i>	_____	212
<i>Mund.</i>	_____	4074
<i>Christi</i>	_____	74
<i>Nebonaf.</i>	_____	818
<i>Since Israel came from Egypt</i>	_____	1559
<i>Ab ur. Rom. Cond.</i>	_____	822

The whole verse then runs thus.

And he [*i. e.* the *Messiah*] shall Stipulate [or Establish, or ratifie] a Covenant with many for one Week, and the middle of the Week shall abolish the Sacrifice and oblation, and there shall be [*i. e.* a Prince] a Desolator, by an Army of Abominable Idolaters, until the final Consumption even Determined be poured forth upon the Desolator.

The Prophecy being thus Explicated, these things have been cleared up unto us.

1. That it is not to be doubted but that the 70 Weeks of *Gabriel* must take their beginning at the Decree of *Cyrus*.

2. That it cannot rationally be understood that the 70 Weeks should be a continued uninterrupted number of Years, 1. Because according to Ancient and modern Chronol. they would not reach so, to the Death of Christ. 2. The Angel plainly distributes and divides them into 7. 62. 1. If the 62. reach to the coming of the *Messiah*, for which the Text is plain, there must be an Intersegment of 30 Years between his Birth and his Publick Ministry, whereby he began the Seventieth Week.

3. Its most Evident that the Angel Prophecies of more then was to fall out within the compass of the 70 Weeks, for he predicts the utter Desolation of the Jewish Nation and dispersion of it (as well as the unchurching it) which was long after the Seventieth Week, and how long that Desolation was to continue, even till the Extirpation of the Iron Kingdom, the great Desolator of the Earth.

4. Hence it seems to be of Absolute Necessity to Consider the 70 Weeks in divided parts, as the Angel hath divided them, *viz.* into 7. 62. 1. and to allot intermediate spaces of Years for accomplishment of Events Prophecied of, for if those things fell not out in the Segments, their place must be in Intersegments, as hath been manifested, they did not.

The Sum of the Angels Message unto *Daniel*, was,

1. In Answer of his Prayers and Supplication for his People, to acquaint him that the Babylonish Desolations were Accomplished, and that *Cyrus* Decree,

Decree to Return and Build, was already come forth.

2. To give him more then he did Ask, in a further account of the state, standing and condition of the Church during the continuance of the Second Temple, till the Coming of the Desire of all Nations, and his Entertainment by the Children of his People, and thereupon their Unchurching and Exemplary Desolation, and their long continuance under it.

Upon consideration of the Distance (in a manner agreed) between the Proclamation of *Cyrus*, in his first Year, the Seventieth of the Captivity about a Year after his taking *Babylon*, and the end of the 70 Weeks, it is not hard to adjust the Segments and Intersegments, and to Demonstrate them.

For if the 70 Weeks between the Proclamation of *Cyrus*, and the end of the said Weeks, viz. three Years and an half after Christ's Death, will not contain the number of Years agreed on, and it be true that they do begin and end so, then there must be intermediate Spaces of Time comprehended, but the *Antecedent* is true, and hath been made appear; therefore the *Consequent*, and its so by the most ancient account of Time, and the Consent of all Chronologers. Nay, it appears that 490 Years reacheth not the Nativity of the *Messiah*, by *Calvitius*, *Helvicus*, *Isaacson*, by almost 40 Years, viz. they say 529. after *Cyrus* his Proclamation; whereas *Ptolomy*, and *B. Usher*, making the Distance 536, about 7 Years more, whose Computation I see most reason to follow.

Again, If any one shall deny the first Intersegment, though the Text be so plain to evince it, he can have no Plea to deny the Second, viz. the

46 Of Daniel's 70 Weeks.

Thirty Years of *Christ's private Life*; for if the 7 Weeks, and 62, reach but to Christ's Birth (as is most plain by the Text) being considered by themselves, are 4837, there can be but 7 Years to the publick Ministry of Christ, and then Christ must die at three Years and an half old, and the 70 Weeks end three Years and an half after, which is most contrary to the Scriptures and common Sense.

Now for many Reasons preferring B. *Usher's* Computation above all others, and finding it so consonant to *Ptolomy's* Canon, I choose to follow it, and accordingly I shall adapt this Hypothesis to the Prophecy, and the Reign of the Kings concerned in the first Divisions.

The Adaptation of the Number 573. to the Angel's Prophecy.

THIS Prophecy contains *Two Parts* in the Church's Destiny. 1. The *Space of Time* contained in 70 Weeks, and its *intermediate Spaces*, under variety of Providences, Prosperous and Adverse, but yet it should continue a Church and Nation, till toward the end of the 70 Weeks, in the middle of the last Week, it should be Un-Church'd, and the Sacrifice-Worship cease, as to God's Approbation and Acceptation, and at the end of this Week *publickly disown'd by the Apostles*. 2. Its *Destiny* after the Expiration of the 70 Weeks, by the *Roman Desolator*, whereby they ceased to be a Nation, v. 26, 27.

The

Of Daniel's 70 Weeks. 47

The first Part is, 1. More generally delivered, *ver. 24.* 2. More particularly insisted on. 1. The Angel shews in general, 1. That as 70 Years had passed over the Prophet's People in *Babylon*, and according to the Prophecies of *Isaiah* and *Jeremiah*, had been accomplished in their wonderful Release and Liberation, by *Cyrus* his Proclamation. So *Seventy times seven Years should be distributed upon them.* Wherein the Mystery of God in that Church should be fully manifest and ended. 2. He acquaints the Prophet with the many great Events spoken of by the Spirit of Prophecy, which should be accomplished within the Limits set of those 70 Weeks, *viz.* 1. That this People so addicted to Prevarication and Apostacy, should be restrained from final Apostacy, and from being a *Loammi*, during this time. 2. That God's dealing with them at the worst should appear in very contrary Effects; some should be Sealed up under *final hardness and Impenitency*, some should be received to *mercy, Pardon and Forgiveness*, in making *and End of their Sins and Establishing an Everlasting Covenant with them* as is afterwards more fully Expressed. 3. He shews how this glorious dispensation of Grace shall be effected also in these 70 Weeks.

1. By the great and Wonderful fore-told and foretypified *Expiation for Sin.*

2. The bringing in thereby of *Eternal Righteousness* 3. From whence it would follow that the Sealing of Visions should no longer last, when it should come to a full ratification and accomplishment in the *Messiah's* Incarnation and Oblation. 4. He tells him, the Prophet shall be sealed. 5. That the Holy Ghost shall be poured forth in a Marvilous manner on the Gospel Church.

2. He gives a more particular account of the *Application of Events* to the parts and Intermediate Spaces of these 70 Weeks, and this he begins *v. 25.*

1. Begins with a Charge of Special attention to him going about to unfold the *mystery* of this Specified time. 2. Shewes how many of these Weeks should run out from *Cyrus* his Proclamation to the coming of the *Messiah the Prince*, viz. 7. and 62 Weeks *i. e.* 483 Years, besides the Intermediate time, He shews what should be done for his People before this Number of Weeks where run out. The State and Church should be repaired, the Wall re-edified, the Magistratick Power Erected, the Worship of God reformed. 3. He shews when this should be done, viz. *בצוק העתים* in the narrow Space, or Intermediate between the named times of 7 and 62 Weeks. 4. He tells the Prophet what measure the *Messiah* shall meet with after he is come, viz. That he shall be cut off, but saith not how long after, therefore here is an Intersegment absconded under this Expression, neither could it be known by this Prophecie, (only by the Event) how long it would be to the cutting off of the *Messiah* after his first appearance. 5. We have the last Events of the 70 Weeks in the last Week, *v.*

27. 1. That tho many of thy People shall be cast off as none of mine (as before) yet The Covenant shall be ratified with many of them in the last Week 2. That this Week, and the middle of it, shall cause the Sacrifice and Oblation to cease. 3. It is Implied how, 1. That the covenant shall be ratified with many, 1. by the *Death of the Testator*. 2. By the *Preaching of the Apostles* to the Jews, within the compass of this Week, whereby so many Thousands were converted to the Faith of Christ. Secondly, he shall cause the Ceremonial, and *Mosaical Sacrifices and Wor-*

ship to cease, by the coming in and Oblation of the Anti-type; wherefore at the Death of Christ, *the Vail of the Temple was rent*, which signified God's rending the *Jewish Economy* and his Consummation of his breaking the whole *Staff of bonds*, as well as he had done that of beauty before; that he had done now with that *Vailed Worship*, and all those that tenaciously and finally adher'd to it.

The Second part of this Prophecy is to Acquaint the Prophet what should Judicially befall his People after the Expiration of the 70 Weeks, and that for the slaying the Messiah, and rejecting the offer of Grace made by him. 1. That a great wasting and most exemplary desolation should come upon them, in an overwhelming manner, to the *Total Ruin* of the City and Sanctuary. 2. By whom, by the People of a certaine Prince (*of Nagid*) but not of Messiah *Nagid*, but a Roman Prince described by his Proper Title, as belonging to the Image, the desolator, described by his Religion, *Abominable Idolater*, described by his Army, *the wing*, refering both to his *Ensign the Eagle*, and by a *Synec.* of a part for the whole, the Wing of an Army for the whole Army. 3. He tells how long this Desolation should last, even longer than any before, it should last till the *Determined Desolattion be poured on the Desolator*, viz. That the Jews should not be a Church and Nation again, *so long as the Image Power lasteth in the World*.

The Computation of the Time contained in the 70 Weeks.

The beginning of the 70 Weeks, from *Cyrus* his Decree, was *An. M.* ————— 3468

The Time	{	From the going forth of the De-	}	536
		cree, to the Birth of Christ —		
		From the Birth of Christ, to his		030
		Baptism —————		
		From the Baptism of Christ to		03 $\frac{1}{2}$
		his Death-—————		
		From the Death of Christ to the		03 $\frac{1}{2}$
		Rejection of the Jews —————		
				Sum Total 573

This Account accords very well with *Ptolomy's* Canon.

The Total Desolation of the Temple and Nation of the *Jews*, was *An. Chr.* 94. and $40\frac{1}{2}$ Years after Christ's Death, and 37 after the end of the 70 Weeks.

Wherefore, if you add 37 to 573, the Time from *Cyrus* Proclamation, to the final Destruction of the Temple and Nation of the *Jews*, there will be 610 Years.

In adjusting this Account a main difficulty lies in finding the true Time when the Second Temple was built. For according to *B. U.* it was but 21. Years from the laying the Foundation thereof to the Finishing of the Building by *Zerubbabel*, in the Second Year of *Darius Hystaspes*, he giving 7 Years to *Cyrus* in his Universal Monarchy, after the Death of

Of Daniel's 70 Weeks. 51

of *Darius the Mede*, Eight Years to *Cambyfes*, and the Usurping *Magi*, which with 2 Years of *Darius Hystaspes* make 17. He taking also *Smirdes*, the Cheif of the Magi, to be *Artachshasta* of *Ezra*, who hindred the building *Ezr.* 4. 6, 7. which is very likely. But yet I would give one whole Year to the Magi, though they held the Throne, but *Eight Months*. That *Cyrus* was in the Imperial Throne 7 Years is generally reported by Historians; and its likely, for *Daniel* had his last Vision of Chap. 10. In the Third, and saith not the last, when he was fasting, by reason of the *Impedition* of *Cyrus*, who altho he had given Command for Building the Temple in his first Year, yet it appears, that soon after, by reason of the means used by the Adversaries of the Jews, the work was hindred *Ezr.* 4. 6, 4. All the days of *Cyrus*. *Ptolomy* gives 9 Years to *Cyrus*, but its more then Probable by *Daniel* and *Ezra*, that he Reigned above 3 Years, because *Daniel* mentioneth it, and *Ez.* saith all the Daysof *Cyrus*, which intimates some considerable Number; and hence *Helvicus* giving but 2 Years to him, is contrary to express Scripture. Now *Potlomy's* account of 9 Years may have also truth in it, according to the way of Reckoning the Reign of Kings. I chuse therefore to follow B. U. in this, that *Cyrus* Reigned 7 Years, that *Cambyfes* his Son, called by *Ezra*, *Abashverosh*, Reigned Eight Years, *Smerdis* [*Artaxerxes Ezr.* Chap. 4. 7.] Reigned the best part of one Year, and the first Year of *Darius Hystaspes* might be one, so that the Computation stands thus.

Cyrus, Emperor over all <i>Asia</i> , succeed- ing <i>Darius</i> the <i>Mede</i> —————	} 7
<i>Cambyſis</i> , called <i>Achaſveroſh</i> , the Son of <i>Cyrus</i> —————	} 8
The <i>Magi</i> , whereof the feigned Son of <i>Cyrus Smerdes</i> was the chief, called by <i>Ezr.</i> <i>Artachzerxes</i> , Reign'd —————	} 1
The first Year of <i>Darius Hyſtaſpes</i> —————	1
	<hr/>
Sum	17

In the Eighteenth Year from the Return, which was the Second of *Darius Hyſtaſpes*, thro the Encouragement of the Prophets *Haggai* and *Zichariah*, *Zerubbabel* began to build. And to me the Viſion which the Prophet *Zech.* had, Chap. 1. 12. is an Evident Demonſtration of the true Time, for then the Angel [undoubtedly *Michael*, who ſtood for the Church againſt the Perſian, *Dan.* 10.] ſaith, *How long wilt thou not have mercy on Jeruſalem, and the Cities of Judah, againſt which thou haſt had Indignation this 70. Years.* The cheif regard that the Angel their ſeems to have had, was to the deſolate State, and condition of the Church on the account of the Worſhip of God, the Temple yet abiding in its ruines, which it had been in now Juſt about 70 Years, from the burning *Solomon's* Temple by *Nebuchadnezzar*; for tho the 70 Years Captivity which *Jeremy* Prophesied of according to the Prophet *Daniel's* computation, did begin the Third of *Jebojakim*, and about the Firſt of *Nebuchadnezzar*, yet the burning of the Temple was not until the Nineteenth of *Nebuchadnezzar*, *Jer.* 52. 12. and therefore the 70 Years of the Temples Deſolation was now up.

Where-

Whereupon the Answer given unto the Angel was in comfortable words, part of which are *v. 16. I am returned to Jerusalem with mercy, and my House shall be built.* And this was the Message the Prophet was sent with to *Zerubbabel* and the Jews *v. 14. 16.* which Prophesie, together with *Haggai's* set them immediately on building. This was seconded by *Darius* his letters and decree, *Ezr. 6.* and was *An. M. 1486.* the House Finished in the Third Day of the month *Adar*, which was in the *Sixth Year of the Reign of Darius the King Ezr. 6. 15.* It will be Objected, how was it then that the Second Temple was 46 Years in building, according to the saying of the Jews, *John 2. 20.* which is probable to have truth in it. *A.* Tho it be said in *Ezra* that they Finished the House then, yet I Judge its meant of the out-side and shell, and the main visible part of it. And that the Courts, Chambers, and a great part of the costly Furniture for the Worship of God by Priests and Sacrifices was not Finished, and therefore it was Finishing as to the compleating thereof for several Years after, for 35 (*i. e.* 36 of *Darius*, bating one, the first of *Darius*, he Reigning 36 according to *Ptolomy*) with 11 Years more makes 46.

Obj. 2. Ezr. 6. 15. This House was Finished according to the Commandment of *Cyrus, Darius, and Artaxerxes* Kings of *Persia*, *A.* Here is to be noted, 1. That this *Artaxerxes* was not that which Reigned before *Darius*, and hindred the building; but it must be some body after or Contemporary with *Darius*; therefore *B. U.* very happily suggests, that this *Artaxerxes* was *Otanes*, who slew the *Magi* that had usurped the Throne, and was as it were a King
in

in Conjunction with *Darius*, joyning with him in Signing all Commissions and Decrees. And seeing there was no *Artacshasta* before *Darjevosh*, but he that hindred the Building of the Temple, it may well be thought, that this who encouraged the Work in the time of *Darjavosh*, was one that was *Prorax*; and we have most ground from History to believe it to be *Otanes*, as B. *Usher* saith.

Now then, the Computation of the Number of Years contained in this Prophecy, is by *Segments* and *Intersegments* of Time; For the 70 Weeks stand Distributed by the Angel *Gabriel* into there Parts or Segments, divided from each other, 7. 62. 1. These added together make 70: 70 Weeks of Years, is 7 Times 70 Years, which is 490 Years; now these will not reach to Christ's *Birth*, how much less to his *Death*, and further. Many have tryed their skill, by going off from *Cyrus's* Decree, and fixing the Foot of this *Ara*, at some after Decree, of *Darius*, or *Artaxerxes*, Kings of *Persia*; but seeing we have shewed that this way of Interpretation will not Comport with the *Grammatical* Sence of the Prophecy; and that the Angel plainly intends another way, *viz.* A distribution of the Weeks allotted by him into several parts, with Intermediate spaces, and having shewed the justness of such an Interpretation, without offering any violence to the Text, with all brevity and plainness it stands in this manner, in *Segments* of the Number 573, and two *Intersegments*.

Of Daniel's 70 Weeks.

55

<i>Segm.</i> 1. For Building the Temple, and settling the Church of the Jews under <i>Joshuah</i> , <i>Zerubbabel</i> , <i>Haggai</i> , and <i>Zechariah</i> —	<i>An. Hebd.</i>	
	49	07
<i>Intersegm.</i> 1. From the end of 49 Years, to the end of <i>Ezra's</i> and <i>Nehemiah's</i> Reformation and Settlement of Church and State—	53	00
<i>Segm.</i> 2. From the end of <i>Ezra's</i> and <i>Nehemiah's</i> Reformation and Settlement of Church and State, to the Birth of Christ—	434	62
<i>Intersegm.</i> 2. From the Nativ. of Christ to his Baptism—	30	00
<i>Segm.</i> 3. From the Baptism of Christ to the Apostles turning off from the Jews, upon their professed Renunciation of the Gospel, one Week, in the middle whereof Christ, after the Exercise of Himself in his Ministry, 3 Years and $\frac{1}{2}$, was Slain—	07	01
	Sum	573 70

For the finding of the Intersegments.

The Number of Years contained in the first Intersegment is found thus.

The distance of time from *Cyrus* his Proclamation, to the Nativity of our Lord the Messiah is 536. by B. U. and *Ptol.* Canon, differing very little. Now take from the Number the two Segments of Weeks 7. and 62. i. e. 49 and 434 Years and there remains 53.

Th

The other *Intersegment* is very manifest, and must be allowed by any men of sense that reads the Prophecy, it being the 30 Years of Christ private Life; for its Evident that his cutting off by Crucifixion was in the *midst of the last Week*. This very thing was an obscuring Seal of the Prophecy to the Jews. For it saith after his coming he should be cutt off, but saith not *how long after*, therefore this knot could never be untied, but by Revelation or Completion; being fulfilled, the Prophecy is unsealed to us, and we see what this Intermediate space was to be, between the 62 Weeks, and the one last Week of the 70.

The first Segment leading to a Jubilee, 49 Years ran out a great part of them in the low and oppressed State of the Church, till the day's of *Darius Hystaspes*, from which time, according to the Prophecies of *Haggai* and *Zachary*, it flourished under the Conduct of Excellent Inspired Leaders of Church and State, *Jeshuab*, *Zerubbabel*, *Hag. Zech.* So long I suppose as these Extraordinary men lived, which I Judge they did, till about the ending of this 49 Years, or the first 7 Weeks. Afterwards things fell to decay among them again.

The first Intersegment Ariseth from the Ending of the 49 Years, when the Jews grew worse, and the Enemies of their Prosperity prevailed at the Persian Court, and at home, till the Days of *Ezra* and *Nehemiah*, beginning the Seventh of *Artaxerxes Longimanus*, unless they had for a little space of time a considerable respite under *Zerxes* (who I suppose with *Scaliger* to have been *Hesters Abasuerus*, tho B. V. saith *Darius Hystaspis*) when thro the good hand of God by the means of *Mordica's* and *Hester*, the Jews had so miraculous

a Rescue from that Universal Destruction plotted by their great Enemy *Haman* (who undoubtedly was not alone therein) throughout all the Kings Provinces, and therefore no doubt but the Jews at *Jerusalem* had a great share in the said Deliverance. That which makes me to think that *Darius* was not *Abasuerus* is, because this great Feast which he made, and the discovery of the great Plot against the Jews, was in the Seventh Year of his Reign, when the Jews was taken up in building the Temple, when if any such remarkable story had fallen out, no doubt but *Ezra* would have given some hint of it, and that in the beginning of *Darius's* Reign, when he was so famous for his friendship to the Jews. Besides I do not think that *Darius* was so Glorious in Riches and Dominions as *Zerxes* was: *Abasuerus* Reigned when the Empire was in its Meridian hight of Pomp and Extent of Dominions, as appears by *Hest.* 1. and so did *Zerxes*, as appears by *Dan.* 11. 2. The greatest part of *Zerxes* his Reign was undoubtedly taken up in his great Expedition against the Grecians, when its to be supposed the Adversaries of the Jews prevailed at Court, and oppressed them at home, and tho in the Seventh of *Artaxerxes*, *Ezra* was sent with large and full Commission, for Settling Church and State, yet the Neighbouring Enemies having got the Ascendant so long, and powerfully, were not easily reduc'd, but held it in a great measure, notwithstanding all the Power of *Ezra*, till *Nehemiah* came in the Twentieth of the said King; who when excited by the Spirit of God to make his Descent, the Jews were under great Affliction and Distress, their Walls broken down, and Gates burnt with Fire by their Enemies, as appears by *Nehe.* 1. Which Calamitous State *Nehemiah* being highly affected

58 Of Daniel's 70 Weeks.

affected with, he lays it before the Lord, and obtains leave of the King to go to *Jerusalem*; and upon his coming, he immediately falls upon Building the Wall and Gates, and carried it on with a high Spirit of Resolution, maugre all the Malice and subtile Stratagems of the Adversaries, and falling in conjunction with *Ezra*, soon effected a mighty Reformation, and settlement of the Government of that Province, which he maintain'd and persisted in the perfecting of till the 32. of *Artaxerxes* or longer, *Neb. 13. 61.* which time from the End of the 7 Weeks doth amount to 53. or 54 Years and I call it the *Intersegments of Nebemiah's Reformation.*

The *Second Segment, or Third Space of Time*, is the 62 Weeks 434 Years from the End of *Nebemiah's* Reformation, to the Nativity of the *Messiah*, and comprehends the whole destiny of the Jews Church and Nation, succeeding *Nebemiah's* times, whose Reformation, and Settlement seems to have lasted all the times of the after Persian Kings (the Empire and Imperial state still declining after the defeat that *Zerxes* met with all) Till *Alexander* like a Land-flood over-ran all. For then, as appears by *Josephus*, *Jadduah* was High-Priest the Fifth in descent from *Jeshuah*, *Neb. 12. 11.* The States of the Empire, being mostly taking up with Wars and Ambitious designs, the Church seems to be for the most part at rest and quiet during the beginning of the *Grecian* Monarchy, all *Alexander M.* his time and his Successors, in his broken and divided Empire, till *Antiochus Epiphanes*, who Tyrannized over the Jews in a most Cruel and Bloody manner, against him God raised up the Spirit of *Judas Maccabeus*, and his Brethren, who behaved themselves

selves Valiantly for God, and their Country, and God made them great Instruments to Succour, and relieve their oppressed Brethren, and to repell the Enemy with mighty power and force; from henceforward they were for the most part under the Rule and Government of the *Assyrian* Race in *Sacerdotal*, and Regal Dominion, in subjection more or less to the *Selucidæ*, till the Romans conquered *Jerusalem* by *Pompey*, in the Sixth and last of *Aristobulus Alexander*; from which time they came under the Roman Deputies, the last of which was *Herod* the great, in whose Reign, towards the Latter End, Christ was Born; and so Ended the Second Segment of the 70 Weeks

The Second Intersegment is so undoubted in the Prophecy, that there can be no pretence of Objection against it; It is the Time of our Lord's Private Life, from his Birth to his Baptism, or Inauguration to his Publick and Solemn Exercise of his Glorious Offices in the State of his Humiliation. The Text, Luke 3. 23. And Jesus was as it were, beginning to be 30 Years of Age *ὅτι ἐτὼν τριάκοντα ἐρχόμενος*, i. e. as I understand it, in his thirtieth Year; if it had been in the 29th Year, going towards the Thirtieth, it could not been said of Him that He began to be Thirty, but that He was almost in the Thirtieth Year; but the Text shews plainly, That He was in his Thirtieth Year began; how far gone therein it saith not, but it seems to hold forth thus much, that He was nigh the end thereof; therefore the *Syriack* Translation hath it, *ישוע איתורו הוא איך בר שנים* And Jesus was as it were תלתין the Son of Thirty Years, i. e. Thirty Years old within a little. During his Private Life He was Circumcis'd, Offer'd at the Temple, as the

First-

First-born, according to *Moses* Law, Persecuted by *Herod* into *Egypt*, returned after the Tyrant's Death, Disputed with the Doctors at Twelve Years old, lived in Subjection to his Parents, Preached by *John* the Baptist, his Fore-runner, and now comes to him to be Baptized, where He was Anointed with the Holy Ghost and Power, His Father bearing a Publick Witness to Him, and the Holy Ghost. This is the Second Intersegment.

The Third Segment is, the last Week, 7 Years of the 70, which brought in the Impletion of this Prophecy, as to many things fore-told therein, as the Anointing of the Prophet before spoken of, in his Entrance upon his Ministry; the taking away of sin by Expiation, and Sacrifice of Himself in the middle of the Week; the Confirming the Covenant, by shedding his Blood, and Death, as a Testator both to Jews and Gentiles; His Actual Covenanting with many thousand Jews by His Ministry, and his Apostles, in their Conversion, and the Anointing of the Holy of Holies, the Church, by giving forth of his Spirit so plentifully at Pentecost, according to the Promise of the Father. Lastly, in the Rejection of the Jewish Church and Worship, by a Publick overt-act of the Apostles, 3 Years and an half after his Death *Act. 13. 46*

Having now given a plain account of my Conceptions (upon hard Study, with the implored Blessing of the great Revealer of Secrets) of this difficult Prophecie, not as infallible, I leave it to the Consideration of the Learned, whether it may not be a probable Meaning and Interpretation thereof which I have given, if their be Chronological Mistakes they cannot be avoided, Accounts of Times having been so loosely and variously

ously Reported; therefore I look upon it as no small Piece of Presumption, for any to undertake to Compute to a Day, or Year, or more, Prophe- tical Numbers; in those things we may let God be true, for so he is to Day as he was in that Promise of 430 Years made to *Abraham*, but whether *Moses* himself knew it before Accomplishment, I much doubt; and Men that without Divine Revelation will presume to be Peremptory, let them be Ly- ars. For my own part, whatever I write con- cerning Obscure Prophecies, I dare go no further, (especially in those concerning Times) than Con- jectures and Probability, upon the best Grounds that prevail with me.

It is not to be wondred that I pitch upon this way of Interpretation of this Prophecy, not only if the Evidence which ariseth from the Text be considered, but from the many and divers ways In- terpreters have taken to Reconcile the 70 Weeks to the true Distance between the Proclamation and Christ's Death, yea, his Birth; therefore most Interpreters reject this Foot of the Seventy Weeks, and take it from some other Proclamation or Re- turn. Some have had some Glimpses of this way by Segments, and Intersegments; I will rehearse the Words of Mr. *Calvin*, on Verse 25. *Here Da- niel recites the Partition which he made before, he had in the beginning numbred 70 Weeks, and now he di- vides them into 7, and 62, and there remains one Week yet, which he makes mention of afterward. There is certainly some Reason why the Angel should cut the Number which he had fixed into divers Parts; which Reason sure was to be searched by such as seek for Wisdom in the Word of God, as for hid Treasures.*

And though Mr. *Broughton* begins the 70 Weeks upon unanswerable Reasons, from *Cyrus* his Proclamation, and the Learned that have follow'd him, as Dr. *Roger Drake*, and Mr. *Allen*, and Dr. *More*, &c. and excluded the over-plus Years, as Chronological Errors, yet their Reasons are insufficient for doing the last, as hath been shewn.

Although Chronologers do disagree something about the time of the Reign of the several Kings of *Persia*, yet in the Succession they commonly give the Years to the one, which they take from another; hence for the most part they agree upon the same Distance of Time; within a small matter, between the Return from the Captivity, and the Birth of Christ. As these noted Chronologers, *Helvicus*, *Calviti*, and *Isaacson* agree, That the first Year of *Cyrus* was in the Year of the *Julian* Period, 4183. *An. M.* 3419. *Ante Christum*, 529. 39 Years more than 490, to which if we add 30 Years of Christ's Private Life, and 7 Years of the last Seventieth Week, it will amount in all to 566, which is 76 Years more than 490.

But our Learned *B. Usher*, a most exact Chronologer, reckoning something otherwise from the Reasons of Antiquity, of which he was one of the greatest and most curious Searchers which any Age hath been blessed with, differs in his Computation from the above-named, some few Years; accounting the First of *Cyrus* to be in the *Julian* Period 4178. *An. M.* 3468. *Ante Chr.* 536. So that here is but 7 Years difference, which makes the whole time of 70 Weeks reckoned in Segments, and with the Intersegments, as observed *supra*, to be 573, which last Computation I choose to follow from the Credit I give to that Renowned Author.

It remains only that something be briefly spoken concerning the rest of the Prophecy, which is of such things as should befall *Daniel's* People, after the 70 Weeks should be expired, and Judicially befall them, for Rejecting and Crucifying the Messiah; That both *Temple, Temple-Worship, and Nation*, should be destroyed and made desolate. The main Scope of the Prediction is acknowledged by all Interpreters, to wit, To acquaint the Prophet *Daniel* with the *Great and Last Catastrophe*, or over-whelming Destruction and Desolation that should fall upon his People, by the Army of the *Romans*. The History of it is well known to such as hath read *Iosephus*. The Text, according to the true meaning, is explained above. Therefore what I shall here annex, is but to unfold what is to be understood by the *Desolator* spoken of here, and what is the time of the *Jews Conversion*, and there return to be a Church and Nation again, both which are to be found in this Text. The former elsewhere, in *Daniel*, and other Prophets. I shall now only give a brief hint of some things, as will call for a larger Discourse afterwards.

There are two main *Questions* that concern the Church, to be resolved from the Prophecy of *Daniel*, one of which is as a *Key* to open, the other as a Guide to lead thorow the whole Mysterious Prophecy, and they are these.

1. *What is meant by the Abomination that maketh desolate?*
2. *How long doth the Abomination desolate; where doth the desolation begin, and where end?*

The Questions highly concern the Church rightly and truly to resolve.

I shall here but touch upon them, leaving Proof and Illustration to another Discourse.

As to the First, who this Abominable Desolator (for so it may be render'd) may be, or what he may be, what the true meaning (or most probable meaning) of the Spirit of God therein is? The Appellation is made up of two the greatest Marks of Infamy in the World, *Abomination and Desolation*. I find for the first, two Words used by the Prophet, 1. $\Psi\Omega\Delta$ Dan. 8. 13. which Word is render'd $\beta\delta\acute{\iota}\lambda\upsilon\gamma\mu\alpha$ by LXX. and so by our Saviour, *Mat.* 24. 15. and therefore right; the *Noun* comes from $\beta\delta\epsilon\lambda\upsilon\sigma\sigma\upsilon\mu\alpha\iota$, which signifies to abhor or detest any thing for its filthy Savour or Stink, as a dead Carrion. Thence the *Noun* signifies a detestable or abominable thing. Our Saviour explicates it, *Luke* 16. 15. Such a thing as is detested by God, and ought to be detested by all Men, from the nature of it, $\tau\acute{o}\ \epsilon\upsilon\ \alpha\upsilon\theta\rho\acute{o}\pi\omicron\tau\omicron\varsigma\ \epsilon\upsilon\phi\eta\lambda\acute{o}\nu\ \beta\delta\acute{\iota}\lambda\upsilon\gamma\mu\alpha\ \epsilon\acute{\nu}\omega\pi\omicron\iota\omicron\nu\ \tau\tilde{\epsilon}\ \delta\epsilon\tilde{\epsilon}\ \epsilon\tilde{\zeta}\iota\nu$. That which Men highly esteem from their corrupt, depraved Nature (as will appear by the high Valuation of this $\epsilon\upsilon\phi\eta\lambda\acute{o}\nu$, that Men have had in the World, *Rev.* 13. 3.) is an abomination in the sight of God. But let us enquire into the very meaning of the Word in the Idiom of the *Heb.* It doth denote Sins of the highest nature, with the greatest Aggravation; its render'd *Rebellion, Apostacy, Pervariation*, (not now to insist upon all the Words in Scripture used for Sin differing in their Import three are used, *Exod.* 34. 7. where God declares Himself a God pardoning

pardoning Sins of what kind soever, נשמתו
 (נשמתו) Therefore Sin that is Rebellion open-
 ly, as it were in despite of the Judge of all the
 World, committed, is as the Sin of Witchcraft in
 Combination with Devils. It also imports *Apostasy*
 from God, his Religion and true Worship. And
 its *Prævarication* with high Pretences, and there-
 fore with all *deceivableness of unrighteousness*, as the
 Apostle describes, ὁ ἀνομος, 2 *Thess.* 2. 8. 10.
 Hence the Concrete by an usual Hebraism (the
 Language having no Superlative Degree) is named
 by the Abstract, which makes a very wicked Per-
 son. So the Abomination is as much as the most
 Abominable Transgressor. 2. The other Word
 used is וקש, and that's *Dan.* 11. 11. and in this
 Prophecy which our Saviour doth in the Gospel
 directly refer to and apply, according to the
 meaning of the Angel. And the Word in the
 Old Testament is frequently used for most horrid
 filthy Idolatry, the Spirit of God calling all Idola-
 try וקש the Abomination of the *Sidonians*, 1
Kings 11. 5. and the LXX. renders here by ἡ
 λυγμὰ, but 2 *Kings* 23. 13. it useth a most signi-
 ficant Word προσέχθισμα, the *Provocation*, Idolatry be-
 ing a most provoking Sin unto God upon all re-
 spects; in a word, it being made use of upon this
 account by the Prophets, when they were to hold
 forth the Lord's Indignation against any People for
 Idol-worship, *Ezek.* 20. 7. 2 *Chron.* 15. 8. *Ezek.* 5. 11.
Jer. 13. 27.

Its also used for a *Judicial Reproach and Contempt*
 upon any, as I find *Nab.* 3. 6.

In a Word it appears then, this *Rebel against God*
 is a filthy Idolator, he is an abominable detestable Ido-
 lator. The Religion of this Desolator is Idolatry,
 and such was the Army that begirt *Jerusalem*, it

66 Of Daniel's 70 Weeks.

was כנף שקיזים a Wing of abominable Idolators. The other Word that this abominable Destroyer is marked out for, is *desolator*, or a *layer waste of Nations and Countries*. The Word is used in the Partic. of two Conjug. *Kal* and *Piel*, both signifying Actively שמשם and שומם they come of a Verb that signifies to *astonish*, and to *lay desolate*, they both signifie *to waste to astonishment*; which that in *K.* signifies, and that in *Pi.* signifies more, if it be possible, it increasing the Signification, *valde vastavit*. The meaning is, that he is a *waster and destroyer to the greatest wonderment*. And therefore the Lord Jesus in the Gospel, useth ἐρημωσις, which is the making fruitful places a wilderness. And this is a word also that the *Septuagint* renders it by. It appears then, that its *a desolator and destroyer of the earth*, in the highest Sense, according to *Rev. 11. 18. διαφθεροντω γην*, a Destroyer of the Earth. So that if the Words that hold with the Denomination be put together, as the Spirit of God hath done, and understood aright, they may go as our *English Translation* hath it, *the abomination of desolation*, or rather the *abominable desolator*. He is well called ששש, because he is not only the Maintainer of False Worship, *legibus, vi & armis*, but is also himself the wonder of the World, even to Adoration, they worship and adore him, as a God on Earth. He is most aptly called a *desolator*, because he wastes and destroys the Church and State, the good Laws, Liberties, Lives and Estates of the Inhabiters of the Earth, by Cruelty and Corruption. In a word, he is the great Curse that God hath smitten the Earth with, according to *Mal. 4*. Now to

Answer

Of Daniel's 70 Weeks. 67

Answer the Question, who or what *the Abominable Desolator is*? whether a Particular Person or something that is not so, seeing the Spirit of God hath put both together in the application, I must say that I take it to be both, I take it to be the Four Successive Monarchys in one body Represented by the *Image to Nebuchadnazzar*, in his Dream, that these all of them in their several standing exerted the Spirit of this *Gigantine and Monstrous Creature*, they all agreeing in the same Spirit, Principle, Design, have Acted all along as in the same body, and have been each of them in their several standing, Abominable Idolators, Stupendious Wasters and Corrupters of the Church and Destroyers of the Earth, without Exception, therefore as they were represented Symbolically in one vast metalline body to *Nebuchadnazzar*, Armed to Fight Christ and his Church, so they are Described severally by *Daniel as four Monstrous Wild Beasts*, for these high things which men esteem so, are a great *Abomination to the Lord*.

The 4 Destroying Monarchies have all Exercised the *Abominable and desolating power of the Image*, tho as to particular men, God hath over-ruled them to Act favourably sometimes towards his Church, and People, some he hath diverted by sending them further a feild to get their Prey, that so this Church might have some intervails of rest and Quiet. But however God changed the Heart of any single Person, as of *Cyrus* (who was not withstanding a great tyrant to the Church) or *Constantine*. Yet the same *Spirit of the Image* was in the Ministers of State, and the Monarchies Instruments, which upon the least turn of Providence shewed it self. And tho particular Men, were still Inspired by the

Spirit of the Image to be active, promoting of all Mischief, yet I ascribe this Spirit to the Monarchies themselves, which were the Integral parts of the Image.

That all the Image was filled with this Spirit its Evident, and that it Exerted it, in each Integral Part. For, First, for the *Babylonish* Head; was he not an Abominable Idolater, and a *Brutish desolator* of the Church, and the whole Earth? And what was the *Persian*? Tho indeed God Anointed *Cyrus* to do one special peice of service in Releasing *Babylons* Captives, yet it appears his Fingers Itch'd to be upon their bones, and soon shewed his teeth in hindring the Building of the Temple, and Continuing the Desolate State of the Jews, and of the Worship of God after their return, which was the cause of *Daniel's* last Fast. *ch. 10.* and of the Angels Address to God *Zech. 1.* and so did not only *Cyrus* but his Successors till *Darius*. Whence we see the Spirit of the Image was in these Monarchies, however it was curbed or overuled, or diverted in some particular Men, for the good of the Church.

And if we consider the *Græcian* monarchie, we see how outrageously the Abomination that makes Desolate brake out in *Antiochus Epiphanes*, the story is not unknown, what an Abominable Idolator he was, and how he Imposed upon the Jews, what Desolation he made on the City, with Prophanation of the Temple and Worsh. and what ruin of the Nation of the Jews there was in so much that many Interpreters of *Daniel* Expound the Abomination of Desolation, *chap. 8.* merely of *Antiochus's* Prophaning the Temple, &c. Whereas he did but his parts being a Limb of the Image.

Lastly,

Lastly, I come the fourth part, the *Iron Legs in Rome, Heathen, and Iron and Clay* blended together in the Feet, whereby the Image hath trampled under his feet the Saints of the most high, and true Worship of God in his last standing, to which I shall say nothing now, its Evident enough that the *Romans, the Iron Legs of the Image*, fell upon the Church, in *Prompey*. But at last was a *Desolator indeed, not to the Church* (for it was unchurched long before) but to the wicked Nation of the Jews, the Lord Jesus Christ tells them plainly as it were, the Image Power (which was the Curse he threatned to smite the Earth with) should lay them Desolate, according to the Prophecy of *Daniel*, *Mat. 24. 15. Mark. 13. 14. Luk. 21. 20.* all these Evengelists reporting the same thing as to substance which our Lord Prophecyed of; He saith when you see the *βδέλυγμα ἐστημῶσας* in the holy place. *Mark* saith standing where it ought not *ὅπου ἔδει*. And what is that, and were is the place? Its remarkable that he saith lett him that Readeth Consider well, what is the sense of the Prophet *Daniel*. And *Luk. 21. 20.* he gives a further Explanation thereof, and saith, when you see *Jerusalem* begirt with military Men (so *צבא* by *J. M.*) it will be time for every one to shift for himself, and provide for his own safety. As much as if he should have said, If once you see the Banners and Ensigns of an Enemy displayed in the Holy Land, where it should not be, and setting down before *Jerusalem* to begirt it, consider well what the Prophet *Daniel* saith. What doth he say? He saith its the *Abominable Desolator* come upon the Holy Mountain, its a mighty Effort of the Monarchical Image to lay all waste, to Destroy and Desolate the Temple, City and

and Nation of the Jews. And this *Daniel* doth plainly enough Express in this Chapter which our Saviour quotes, *ch. 9. 26.* the prediction of *Gabriel* runs thus, and after 62 Weeks, (which reached but to the Birth of Christ, therefore 33 Years after at least) the Messiah shall be cutt off —

And *and the People of the Prince shall come* (and this coming must be 40 Years almost after the cutting off Messiah) and *shall destroy the City and Sanctuary.* The Actual Instruments of this foretold Destruction or, עֲסַנְגִּי דָבָא The People or Forces of a certain Future commander, not the People of Messiah Nagid, though Mr. M. makes it agreeable to the Text, to understand Messiah by Nagid here. יְקִיָּצָא and his issue, end, or effect, but I rather choose: Expedition, as an apter word here, בִּשְׁטָט And his Expedition shall be as a Storm with a Land Flood. How long will this Violent Storm or Desolating Hurricane be upon the City? This Dreadful Violent Calamitous Desolation shall last to the end of the determined War; for as the War, so the whole time and continuance thereof is Determined; a Determined War shall have Desolations determined, which shall end in a Total ruine of the Sanctuary or Temple, that one Stone shall not be left upon another, and a Total devastation of the City, and an utter Extirpation, and dispersion of the Jews Nation. But whereas it might be said by the Prophet, shall all my People fall under this Calamitous and Judicial Desolation for cutting of the Messiah in all respect? No, saith the Angel, for there are many of them that the Messiah will secure before it comes. He shall corroborate a Covenant with many in the last Week of the 70, tho in the middle of the Week he will cause all Sacrifices and Oblations (that is all Jewish Worship as to acceptance)

Of Daniel's 70 Weeks. 71

ception) to cease, הַנְּבִיר בְּרִית LXX. *συνάμωσεν διαθήκην*, i. e. He shall make a firm, everlasting Covenant with many of them, in the time of this Week, Sealing it with his Blood in the middle of the Week.

There is two things more might be asked, the Angel answers them as if they had been ask'd:

1. By whom, and what means shall this Destruction and Desolation be wrought?
2. How long shall this People continue Desolate?

As to the first Question, he Answers, it shall be by a *mighty desolator*, מַשְׁמֵם, a great Prince or Commander of the Image Kingdom. And it shall be by his Army of Desolators, עַל כָּנָף שְׂקֻצִים he speaks of Wing by a *Synecdoche*, for a Legion or Army, that bore an *Eagle in their Ensigns*, which Army should be made up of filthy detestable Idolators, signifying עַל one of them, *Gen. 30. 40. Mic. 7. 13.* עַל over, as in *J. M.* a Desolator over a Wing or Army of Idolators.

As to the Second Question, he answers, That this Consumption and Desolation should be and continue, 'till a final and determined Consumption be poured forth upon the Desolator, נִלְה is render'd by the LXX. *συντέλεια*, which is *Consumption, Consummatio, ἀφάνισμος*, נִתְרַצָּה *decisa decreed, is poured forth upon the desolator.* Here our *English*, that follow the *Sept.* are out, for as they render'd it, its neither *Grammar*, for שׁוּם is *Active*, nor Sense, until desolation or consumption be poured upon him that is consumed or desolate already. The whole Verse runs thus:

He

He shall establish a Covenant with many in the single Week, but (1 is descretive) shall make all Sacrifice and Oblation cease in the midst of that Week, and there shall be a desolator with an Army of Abominable Idolators, until a Consummation and that determined be poured forth upon the desolator, i. e. upon the Image Kingdom. And its remarkable, that this Image Kingdom hath been a Desolator to the Church of the Jews ever sense its first rising, in all the 4 forms, and as it was most, and worst in the Iron forms; So its nothing less in the mixed Iron and Clay form, Christian Idolatory being the great Stumbling-block that they will not get over till they see the Idolatrous Desolator destroyed.

Hence Mr. *M.* hath this Excellent Note. The meaning of our Saviour *Luk. 21. 24.* is suited to the final time here mentioned. The Jews shall be carried Captive to all Nations, and *Jerusalem* trodden down of the Gentiles, till the time of the Gentiles be fulfilled; and this he takes to be the fulness of the Gentiles, *Rom. 11. 25.* the end of the Four Monarchies.

The Conclusion of this Ninth Chapter acquaints us to what time the Nation of the Jews shall lye desolate, *viz.* till the Consummation of the Image Kingdom; 'till God's determined Indignation fall upon that *Terrible desolator*, to make an utter consummation of him in his last standing, so long this People shall be under this curse that God hath cursed the Earth with, and so long shall the desolator continue to be a corrupter and oppressor to the Gospel Church, and a Plague to the Earth, but if

it

Of Daniel's 70 Weeks. 73

it be enquired what time this will take up, that is not resolv'd in this Prophecy of the Angel *Gabriel*, but resort must be had to other parts of this Prophecy of *Daniel*, especially to the Eighth Chapter. v. 13. 4. where the Question is fully put and Answered.

Essay

Essay the II.

To the Computation of the Four other
Periods mentioned by *Daniel*. And
first of the Vision of the
Evening and Morning.

D A N. VIII. xiii, xiv, xxvi.

And I heard a certain holy one talking, and that holy one said to Palmoni, speaking with him, How long shall the Vision of the Tamid, and the Transgression of the Desolator be, in trampling both the Sanctuary and Host under foot?

14. *And he said unto me, unto Two Thousand and Three Hundred Evenings and Mornings, then shall the Sanctuary be Vindicated.*

THIS is the Prophecy that we are to Enquire into, the Question and Answer as exprest in the Original Text. The Vision leading unto this, was that of the *Persian Ram, and Javan Goat*. It was the Second Vision which *Daniel* saw, ver. 1. and at the Palace of
Shushan,

Shushan, by the River *Ulai* (whether really or visionarily only, I will not here discuss) And as that of the former, *Chap. 7.* was *Quadripartite*, representing the Image-Kingdom, by Four *Monstrous Brutes* (the *Babylonish Lyon* having now acted his part) the Three remaining are in this Second Vision Emblematically and Prophetically described unto *Daniel*. The *Javan Goat*, the last of the two here appearing, standing up in divers successive Shapes, in the last finisheth the Desolation, to be made by the Image-Kingdom, in the Tyranny of the *Insulting Horn*, at the end of the Indignation, whereupon the Prophet hath the Vision of the *Evening and Morning* here rehearsed (so called by the Angel *Gabriel*) for *Daniel's* Information, concerning the time of the Continuance of the Desolator's Insolency, in treading the *Tamid and Host under foot*. For the Prophet seeing in the Vision, this *Monoceros* magnifying himself against the *Prince of the host*, taking away the *Tamid*, and casting the *Place of the Sanctuary to the Ground*. God was graciously pleased to Inform the Prophet (who so Solicitously Enquired after the future State of the Church) in this additional Vision of the Evening and Morning. How long the host and Stars should be cast down, and the truth trampled upon by this Insolent Image beast?

In the first place it will be necessary to unfold the terms, and shew the true State of the Question. It being without doubt of marvelous concern to the Church, considering the greatness and Sacredness of the Persons between whom this Divine Conference was, and for what end, that two such *Seraphick Calicoli* should Discourse these high Mysteries of Providence in the hearing of the Prophet,

phet, and it was Questionless, for at least the Support of the Faith and Patience of the Saints, that were long to suffer under the unspeakable Cruelty and Oppression of this desolating Image-Kingdom, especially in its last standing in the end of the Indignation.

And before I come to the State of the Question, it is not amiss to say a little concerning those Holy ones by whom the Question and Answer was made.

I heard, saith *Daniel*, (*i. e.* upon consummation of the foregoing Vision) one Saint speaking, its not said he saw these Holy ones, but he heard the Voice of one (or of a certain Holy one) he saith not therefore an Angel, for he saw it not in the appearance of an Angel, and therefore he calls him אִזְדָּר קָדוֹשׁ a certain Holy one, the Voice might be from the *Shechinah*, or Divine Glory, and be from the Increated one, but it was at least supposed by the Prophet, or may be by us, to be one of the Angelical Host. — And that certain Saint said to *Palmoni*, which is rendered *another* by our English, collecting the Word from אֶלְמִי פִלְמוֹנִי ἄλλῃ, some body or other, but there is no ground for it, for this is here but one word, and that always used in two distinct words; neither is this word any where else to be found, *i. e.* *Palmoni*, but *Almoni*, *Peloni* are, *Ruth* 4. 1. *2 Kings* 6. 8. Wherefore the LXX. use the Word it self here used, as a proper Name, *1 Sam.* 21. 3. καὶ εἶπεν εἰς ἀγίον τῷ φαλμόνι, &c. and accordingly I take it to be a proper Name, as the LXX. doth, and very significant of his Ministrations to the Church; for that which he was now called to, or to perform, was the numbring or telling the number of the days of

of the Churches suffering under the Image Kingdom, and therefore of the Desolator's Reign and Dominion, hence called *Palmoni*, which according to the truest Ætymology of the word in the Hebrew is a compound of *למנין* Signifying the wonderful accountant or Chronologer, and so was he who resolved the Query put by the Holy one. He, this *Palmoni* was either the Lord Jesus Christ, the Angel of the Covenant, or one of the Ministering Spirits that stand before the Throne, to whom God thus far revealed the Mystery of Divine Providence, and sent him to acquaint the Prophet, as Jesus sent his Angel to acquaint *John* with the Prophecy of the Revelation, *Rev. I. 1.*

The terms in the Question to be a little Explained are these,

1. *Tamid.*
2. *Transgression of the Desolator.*
3. *The Sanctuary, and Host.*
4. *Treading under feet.*

למנין *Juge*, its rendred here and elsewhere *Juge Sacrificium*, a Daily Sacrifice, as it well enough signifies, taking a part for the whole, but if Sacrifice be not Exprest, but only daily or Continual, The true meaning of the word is *daily or stated Worship*, as the daily Sacrifice was stated and constant Worship, and therefore called *Tamid*, and is to be taken for any stated or perpetuated Divine Worship whatever, the LXX. therefore have *ἐνδελέχισμος*, *perpetuitas*. Hence if *למנין* be added to *למנין* it is more restrained to the daily Sacrifice, but we have not here such an addition, nor in *ch. 11. 31.* and *12. 11.* and therefore I doubt not to take

the word, for any stated and ordained Worship of God, not Excluding that of the Sacrifice, when it was a part of instituted, and Divine Worship. And I find that *Tamid* is used for any part of Divine Service in the Jewish Worship, as well as stated or continual Sacrifices, wherefore the Shewbread is called *Tamid*, Num. 4. 7. The holy Oil with which the Lamps were daily supplied, was *Tamid*, Exod. 27. 20. 30. 8. Levit. 24. 2, 4. The Breastplate and Mitre of Aaron which were at certain, and stated times to be worn were called *Tamid*, Exod. 28. 19. ch. 38. 28. The Lamb of a Year Old offered Morning and Evening, Lev. 6. 13. was *Tamid*, therefore that Lamb, and not only that because offered Daily was so called, but every instituted Service that was Daily and continually to be performed; and I find that the word was not only applied to such Worship as was Daily, Weekly or Monthly to be duely and at set time insisted on, but for such as was Anniversary, 1. Chron. 23. 31. 2. Chron. 2. 3. Num. 4. 16.

In a word I take the word by the use the Spirit of God makes of it, to Import, any Divine Worship of a Publick Nature to the Church, instituted of God to be duely performed, from time to time, and to be persisted in, ordinarily and statedly, and hence it is that the *Tamid* is spoken of in *Daniel* indefinitely, without application to one part of Worship more than another, for indeed all stated and true Church Worship is intended by the Prophet, as in the preceding v. it is the truth befalls to the Ground, both of Doctrine and Practice, faith and order, both the *Daily Sacrifices* in the Type and Antitype, the Doctrine of *Justification* by Christ our Sacrifice, as held forth to the Church

Church of the Jews, and to the Gospel Church, as also all the Instituted Ordinances and appointments of Jesus Christ, in both Churches. He Magnifieth himself unto the Prince of the host, and by him; the *Tamid*, the place of the Sanctuary and the truth is cast down to the ground.

2. *The Abomination that makes Desolate*, so our English, and not a miss, or the Transgression that makes desolate, [or the Abominable Transgression of the Desolator,] the 70 hath it *ἀναγμία ἐρημώσεως*, the import of the words used, and the meaning thereof as laid down in the Question, I have already shewed in the former Essay, and therefore shall be but breif, in Explaining it. If *דבר נשבר* the Words be *Substantive* and *Adjective*, its *Transgressio desolans*, i. e. the desolating Transgression, it is a usual *Hebraism*, the Abstract (by a meton.) put for the concrete, the Sin put for some Subject wherein it is, and thereby the Sinning Person or Subject Denoted, as the high places of *Aven* (iniquity) called the Sin of *Israel*, as *Hos.* 10. 8. *Amos* 8. 14. This also denotes the greatness of the Sin of any Person in the sense applyed to them when they are said to be Sin. But if the rehearsed words be conjoynd by Regimen, as I see no Grammar reason to the contrary but that they may, then it holds forth the Agent and Subject of the great Transgression here Specified, directly the *Transgression of the Desolator*, *Transgressio Desolantis*, (tho both ways the sense and meaning is the same) for in the former Essay we have shewed from *chap. 9.* that this Desolator here and in the other places is the Image Kingdom, the whole Succession of the Image-Kings called the Kingdoms of the World, *Rev.* 11. and Prophetically described in *Nebuchad-*

nezzar's Dreams, as one Monstrous body of divers parts Harmoniously connected, and acted by one and the same Spirit, more or less, for the same ends and designs. *Nebuchadnezzar's* Visionary Image or Monstrous Colossus, being a lively emblem of the 4 Successive Kingdoms, taking their rise and beginning in *Nebuchadnezzar* himself; and as his Monarchy was the first, so the head, and most commendous part, the Seat of of the Spirits, and temper that acted all the Succeeding Kingdoms. He was also the *Prototype* and pattern of all the rest, and hence the most Exquisite peice of metal, for he is the *Golden head*, not for his Goodness, but for his dexterity, and Skilfulness in the faculty of Desolating Abominations, managing his Regal and military power Exactly to this end, Acting a more Generous and Compendious tyranny then the rest, and by far then the Iron Legs, or Iron and Clay Feet, both comprehended in this overgrown Horn, the latter part whereof hath proved much crueler and dirtier, than the Head or all that preceded therefore most Justly named Spiritual *Babylon*, and *Babylon the Great*. As then was the Head, so proves the whole Body, if not much worse, and there must be the seat of the Animal Spirits, that must Invigorate and Animate the whole; and if a Person be known, its more by his complexion and disposition in his Head and Face than by ought else; so that if we Enquire into the nature and Actions, and domination of the *Image Head*, we shall easily perceive what Spirit diffused itself thro the whole Body.

1. He subdued, ruinated, and desolated all the Nations of the Earth, round about, by his Policy, Prowess, and Arms, *Jer.* 25. 9, 10.
2. He waxed so great as to cast down the Host of Heaven (*i. e.* in the Prophetick Language the *Saints and Church*) the Stars (*i. e.* all that was great and eminent in the Jew's State, the *Princes, Nobles, Priests*) and stamped upon them, as its Predicted the Image in its last Monarchick State and Standing should also most notoriously do
3. He first did Litterally and Absolutely take away the *Daily Sacrifice*, and the Instituted Worship of God, stately settled in the Church of *Jerusalem*, by God's Institution, destroyed the *Temple and Sanctuary*, and took away the Vessels thereof, and carried them to his *Idol Temple* in *Babylon*, and laid all the Truth and Holiness under his Feet, by the greatest Idolatrous Profanation both in himself, and Son *Belshazzar*; and in order to the compleating of this Desolation, as a fit Instrumental Rod of God's Indignation, an *Host of Idolators* was given unto him.
4. He first, magnified himself to the *Prince of the Church's Host*, by his monstrous Pride and Arrogancy, by ascribing all his Success to himself, robbing God of all the Glory of his Prosperity, *Chap.* 4. 29, 30.
5. He was the first of the Four that set up Idolatry, and Imposed it by a Coercive Power Universally, *Chap.* 3. 5, 6. The Image that he set up, and the Law or Edict whereby he enforced Prostration before it, was a desolating Abomi-

nation with a Witness. Such were the Practices of his *Persian, Grecian, and Roman* Successors, more or less; but of the last most of all, who out-stript all that went before him, in his Tyranny in this kind, by enforcing False Worship, by Military Violence, and by cruel and Sanguinary Laws.

6. In that the Seat of his Dominion was *Babylon*, whither the Church of the Jews, and the Vessels of the Temple, were carried away Captive, as a lively Type of Spiritual *Babylon*, called *Babylon the Great*, who sits in the Spirit, State and Power of the First, an *Abominable Desolatrix* to the drunken Kings of the Earth, Intoxicated and Inslaved by her, the Mother of Idolatrous Harlot Churches, drunk with the Blood of the Saints of the Most High.

3. If it is Enquired *what the Sanctuary and Host is?* I Answer, There is little difficulty therein, for, *Host*, its plain, the Spirit speaks of *two Hosts* in this Chapter. There is first the *Host of the Desolator*, in his little Horn standing; *an Host was given unto him*, great military Power and Strength of desolating Idolators, such an Host he had against the Church of the Jews, and such he hath had against the Followers of the Lamb, the Church of the Gospel. 2. There's the Host that he is permitted to fight with, by his politick Stratagems, and military Power and Strength, and that is the *Host of Saints*, the Church Militant, a little Host in comparison, but fighting and prevailing by Sufferings, through the Blood of the Lamb, and Word of the Testimony. *Host* is also used in a double Sense, *Sensu militari*, and in *Sensu ministerii*.

iii, and in both these Senses its applied to Saints and Angels. I find its applied to the Levites, in their Charge and Performance of their Ministry, which is as it were their *going a warfare*, *Numb. 4. 23.* All the Levites that enter in to perform and do the Service, or to do the warfare of their Service or Ministry, to do the work of the Tabernacle, are the *Host* and so its C. 8. Whence we see the Spirit of God useth a most significant Word, to shew the extent of the Power of the Image-Kingdom, its not only to scatter the military Host of the Lamb, but also to destroy their Service and Ministry, *Rev. 17. 3.* it is given to him to make war with the Saints, and overcome them; there's one Part of his Victory over the Saints. And as to the ministerial part, the Beast makes war against them, and overcomes them as to their Testimony and Ministry, *Rev. 19. 2.*

By the *Sanctuary* is understood, the *visible Church Worship*, as to the Old Testament-state, it was the Temple, and all the Vessels and Instruments of Worship, and the Sacrifices, Oblations, and all the Stated Attendances of the Priests, Levites, and People thereon, &c. Under the Gospel its a *Visible Church Worshipping G O D*, in the Ordinances of Christ, in a Publick, Stated, and Solemn manner, according to Christ's own Appointment and Institution. I could bring many places of Scripture to shew that by *Sanctuary*, the Spirit of God means a Visible Stated Church, both in the Old Testament and the New; I will but name some of many, *Numb. 4. 12.* and *8. 19.* and *18. 1.* *Psal. 68. 24.* and *73. 17.* and *96. 6.* *Heb. 8. 2.* and *9. 1, 2.* The Place or Seat of the Sanctuary,

is also overthrown, מִכּוֹן מִקְדָּשׁ which imports thus much, as to the Church of the Jews, That the very Seat of the said Church, by the Total Dissolution of the Temple and City, should be wholly incapable of a Sanctuary-State; and as to the Churches of the Gentiles, the Horn should not suffer a Publick Profession and Administration of the Order of the Gospel in the World, but should banish it out of all places, wherever attempted to be set up as Stated-Worship; wherefore its called the *Tamias's Sanctuary*, i. e. the Sanctuary of the Stated-Worship.

4. *What is the treading down, or treading under foot here meant,* דָּבַח לְתַחַת לְרַגְלֵי, to put, or cast it under foot. LXX. *ἐπιπατήσας*, i. e. he shall expose them to all Scorn, Contempt, and Reproach, as well as use them with all Cruelty; thus Rev. 12. 6. *He opened his mouth against God, to blaspheme his Name, his Tabernacle, and them that dwell therein; and it is given to him to make war with the Saints.*

In a word, this Image-power exerted in the Horn, shall Blaspheme God and his People, shall trample upon them, with all manner of Persecutions, Scorn and Reproach, and upon the stated, publick, religious Worship of God in the World, the whole Host of the Saints, the Church Militant, the Sanctuary in all visible Churches; and finally, he useth a more comprehensive Word, *וְכָל* the Truth, that he hath a malign Hatred to, and Detestation of; and therefore, wherever he finds any thing of it, he pursues it with the highest Opposition; and this he doth not only, but fills

fills the World with Errors, Lies, Deceits, and Diabolical Delusions. *Rev.* 13. 13, 14.

The *Question* then of the Holy One put to *Palmoni*, in the hearing of the Prophet *Daniel*, for his, and the Church's Information, in the fore-going Vision, was as followeth:

How long מתי עד shall be the Vision [by a Meton. the Thing signified by the Vision] of the *Tamid*, and of the Transgression of the Desolator, in putting both the Sanctuary, and the Host, [i. e. the Instituted and Stated Worship of God, the Church Militant, and visible Church] under foot? [Or how long shall the Desolator tread and trample these under foot? The Question is in short, concerning the duration of the *Tamid* under the Metal Kingdom, the great desolator, who having already Accomplished Seventy Years in the Desolations of *Jerusalem*, chap. 9. 1. How much longer, saith the Holy one, must the Worship of God, the militant Saints, and Visible Church be trodden down, or given over to the desolator to trample them under foot. This Question was Asked and Answered, not for Information of the Holy one, but for the sake of *Daniel*, and the Church to be Informed by him. And so you shall find it to be in Visionary Questions and Answers, as *Zeck.* 1. 12. 13. hence we find that tho the Question was put to *Palmoni*, yet the Answer is made, and telling *Daniel*, how long the time should be? v. 14.

The Answer of *Palmoni* the admirable Accomptant of times, or *Cronologer* is this. *Until Evening and Morning* two Thousand and three Hundred. The Answer is how long, *Quamdiu*, מתי עד the Answer is

is Expressly to the Question in the *Hebrew* dialect *W* until, *tam din*, for the time, space, or for Term 2300. Evenings and Mornings, it is not meant of the beginning of that time for that would not make any determinate Answer to the Question. For the space of time here intended, it is that which is mostly controverted by Interpreters. It is agreed that its time that is here intended and the measured space of it; and tho Evening and Morning be the Singular Number, yet in construction they have a plural Sense, for it is the *Hebrew* manner, to joyn adjective nouns of number, to substantives in the Singular, likewise *Ellipses* of the Copulatives is frequent, as here, and though there be a *Sakeph katon* on *קטן* yet its only a major attendant on *Atnach*, under *אֶתְנַחֵם* following, and hath not the force of half a *Comma*, in respect of Distinction, but shews a certain connexion in Gramatical Sense between Morning, and the words of number following.

The next Question is *what part of time is here intended?* whether natural or Prophetick, some understand only natural Days, Evening and Morning, being a *Synecdocal Periphrasis* of them, as *Gen.*

1. Evening and Morning is expounded, as one natural Day. To which I Answer, that its used for a Natural Day, where spoken merely *Historical*, but when the Spirit of God Speaketh *Prophetically*, a day is put for a Year, as Expressly told us *Ezek.*

4. 6. and as the Prophet doth compute *Dan.* 12.

11. 12. for the taking away of the *Tamid*, and setting up, the *Desolating Abomination*, the very things here spoken of, tho he here speaks of the distance of time from the Vision to the end of the *desolator's Reign*, in its last state and form, but there he speaks

speaks of the time, of his Reign after he is set in his worst, and most abominable state and form Antichristian, Learned *Junius* speaks his mind thus, "That we may make a probable computation by natural days for (saith he) 2300 Days (if you reduce them to a number of Years Consisting of 365 Days and two Intercalaries) do make 6 Years 6 Months, and 18 Days, and this time begins from the coming of *Antiochus* into *Judea* when he profaned the Priesthood, and comprehends his Second coming, when he introduced heathen rites forbidden, and placed an Idol in the Temple and the whole time wherein the Daily Sacrifice was interrupted: but others say, that these Days are to be numbred from the Peoples Apostacy which was procured by *Menelaus*, and its that which this Holy one enquires after, not only the pollution of the People and this defection began in the Year 141 of the *Seleucidae* 1. *Macch.* 1. tho *Antiochus* did not perpetrate that Iniquity that Year which is mentioned in the Chapter, but in the following 2. *Mach.* 4. viz. 142. mens. 6. di 6. when *Menelaus* obtained the Priesthood (*Iosephus Antiquit.*) from which Day if we account to the Twenty Fifth Day of the 9 Month of *An.* 148. there will be precisely six years, three months, and eighteen days.

Famous *Bertram* saith, "That 2300 Days doth correspond to the Things done by *Antiochus*; for he took the Syrian Kingdom, *An.* *Seleuc.* 137. 1 *Mac.* 1. 11. and 2 *Mal.* 4. 7. when *Jafon* bought the High-Priest-Hood, and by little and little brought in the Customs of the *Greeks*,
" upon

“ upon the People of God, 2 *Mac.* 4. 11. 12.
 “ If from thence thou assume the Prophanation
 “ made by *Antiochus*, which began that Year, as
 “ appears from 1 *Mac.* 1. 11, 12. and dost take
 “ the Progress and Increase continued, to *Anno*,
 “ 148. wherein the Temple was purged, it was
 “ Ten Years that came between the one and the
 “ other; but if thou reckon from the Year where-
 “ in he Profaned the Temple, 143. to 148. there
 “ are only Five Years, and therefore we may con-
 “ clude, that the Time here intended belongs not
 “ to that first Corruption and Prophanation, nor
 “ to the Plundering the Utensils and Treasures of
 “ the Temple, 1 *Mac.* 1. 21. 24. but to that
 “ eminent Abrogation of Holy Rites and Services,
 “ mentioned 1 *Mac.* 1. 30. with the making and
 “ setting up of the Image of *Jupiter Olympius*, in the
 “ Temple, and Adoration thereof that immediately
 “ followed, 1 *Mac.* 1. 57. And between those
 “ limits of Time, those Computations seem to be
 “ confined, viz. between the 145, and 148 Year.
 “ Now, saith he, when I had thoroughly weighed
 “ these things, I conceived the *Evening* in the Text
 “ means the *Evening Sacrifice*, and by the *Morn-*
 “ *ing* is meant the *Morning Sacrifice*, and by this
 “ Number 2300, is meant so many Sacrifices;
 “ therefore not so many Days, but so many Sacri-
 “ fices; and therefore not so many Days, but
 “ 2300 Sacrifices; therefore two Sacrifices a Day,
 “ comes to 1150. Of this Opinion also is *Hel-*
 “ *vicus*, &c.

So that here these last take not Evening and Morn-
 ing for Days, but for Sacrifices, which cannot be
 Justified by Scripture-Language, they take Eve-
 ning

ning and Morning distinctly, & *devisin*. not altogether as Expressive of a Day; and none above-mentioned understand it of Prophetick Days, as they ought to have done.

Mr. Parker of *N. E.* understands this Number in the same manner almost as Mr. Bertram, but not as to Natural Days, but Prophetick; and accordingly accommodates his Conceptions thus to it. *The Evening and Morning are put for Night and Day, which are distinctly here reckoned, and are but just half so many Prophetical Days; the Prophet numbring 1150 Evenings, and 1150 Mornings. The beginning of which Computation is to be taken from about An. Chr. 710. For the Confirmation of which he useth many Arguments, which I here omit, his Conceit being altogether weak and vain, not at all according to the Mind of the Spirit of God.*

I will name one more (as I might many) Mr. Huit, a Judicious Interpreter of this Prophecy, saith, *The Number of 2300 Days being properly taken for a Day of 24 Hours, do make up 6 Years, 3 Months, and 20 Days; concerning which an uncertainty ariseth to the Number, by reason of the poverty of History, that which seems most probable is, That these Years began when Menelaus revolted to Gentilism, and wicked Apostates with him, out of a desire to serve the Times, and did set up the Customs of the Gentiles, 1 Mal. 1. 12—15. Whereupon the Temple was neglected, and the Worship contemned, and the People bent to Revolt. 2 Mac. 4. 12—18. The which Apostacy being 142 of the Gy, and the Third of Antiochus, falleth out, fitly with the Purgation of the Temple by Judas, in the 148th Year of the Empire,*
and

and the 11th of Antiochus, 1 Mal. 4. 52. Thus long were the Sacrifices neglected, and the Temple prophaned, by the Jews and Antiochus, but the extremity, by Antiochus his personal Tyranny, lasted not half so long, but 3 Years, 1 Mach. 10. 5.

These, and the like attempts, want not Learning and Ingenuity, but if they reach not the Meaning of the Spirit, they are but insignificant. I doubt not but the Practice and Success of *Antiochus*, in trampling upon the Worship of God, the Church and Temple, was the mighty Efforts of the Abominable Desolator, in his *Javan* State and Standing; but to confine the Abomination that makes Desolate, and the 2300 Years of his Desolation, to so many Natural Days, doth marvellously Eclipse the Glory of him that gave forth this Prophecy, and the Prophecy it self. For was not, and is not the Metal Kingdom, in all its Forms, States and Standing, an egregious Desolator? as hath been shewn. And if *Antiochus* his wasting the Church, and Prophaning the Temple, was the only desolating Abomination here intended, how comes it to pass that Christ tells us so plainly of the *Abomination of Desolation to be set up in Jerusalem*, by the *Romans*, so many Years after? Christ's Hearers might have said surely, Lord thou art mistaken, the Abomination of Desolation is long ago past, according to *Daniel*. Now those that will apply this Prophecy only to *Antiochus*, cannot avoid two more Abominations of Desolation, one wrought by the *Romans*, according to *Chap. 9.* and another according to *Dan. 12.* Moreover, I doubt not but that Interpreters limiting this Vision of the *Javan Goat* to *Antiochus Epiphanes*, are

exceedingly too narrow in their Conceptions in this Matter, and put themselves upon great and unconquerable Difficulties, to make the Events manifest therein, to *quadrate* only with *Antiochus* his Days.

To be brief, not to spend time in a particular Refutation of others (who all, I doubt not, spake according to their Light) but to lay down what I take to be the Truth in this Prophecy.

1. I believe the *Vision of the Evening and Morning* is Truth, without Fallacy or Deceit, not intending any thing but Time, and the length or continuance of the *Desolator's* cruel Tyranny over the Church of God, Jew and Gentile.

2. I doubt not but the Vision held forth many Days, *i. e.* many Years, for it was to be for a long time, not soon to be finished in a few, 1 or 2 hundred of Years after *Daniel*, but that the *Desolator* was to last so long as the *Image-Kingdom* stood, and held on during the continuance of the *Grecian* and *Roman* Power in the World.

3. I doubt not but what number of Years are intended by the Spirit of God, are exact according to the *Sun's true motion*, whatever differences and mistakes (as there are many) in Chronologers, Historiographers, and in *Ara's*; *Palmom* did not go according to any Computation that was not true; for that God that made the Heavens, and all the Host of them, and had fix'd the certain Motions of the Sun and Stars, would not fix a time for a future Event, but that it should be exact to a Minute of the Time prefixed, as that

was

was of 430 Years, to the release of the Children of *Israel* out of *Egypt*.

I shall now take up the Question and Answer with all plainness, without seeking after Intricacies and Obscurities therein. Out of one of the *Four Notable Horns* that arose, after the broken and Hornless State of the Empire (I mean of the *Image-Kingdom* in the *Javan-state*) sprang a little *Horn* (such at first) which waxed exceeding great, East, West, North and South, to an Universal Empire (the Spirit speaking of Kingdoms, not of particular Kings) it waxed great to the *Host of Heaven* (the Church Militant) and cast it down, and the *Stars* to the ground (*i. e.* those that were eminent therein, for the Conduct of Church or State) and stamped upon them (used them in a cruel, brutish, and opprobrious manner) magnified and exalted himself with all Insolency against the *Prince of the Host* [the Lord Jesus Christ, the King of his Church] and by Him (*i. e.* the waxen Horn) the *Tamid* (the Stated Worship of God) was cast down, or taken away, and the *Place of the Sanctuary* thrown down [no publick place of Worship allowed for Assembling and Worshipping God according to his Institution] And an *Host*, [an Army, Power and Strength, to Fight against and Subdue the Host of Christ] was given to him [by God Himself, who made *Nebuchadnezzar*, and the rest of that Image Race, his *Battle-Axes*, and Rod of his Anger] Against the *Tamid*, by reason of *Transgression* [the Power and Force given to the Horn, is against the Stated Worship of God, by reason of the Sins and Transgressions of those that Profess thereto] And it cast down the Truth to the Ground,

Ground, [this hath been the Business of the Image-Kingdom, to throw down the Truth of Christ, as to Doctrine and Order, by all Violence and Subtily, by Laws, Arms, Errors and Heresies] *it Practiced and Prospered*, [this was the Art of the Image-Kingdom, this it still carried on, and succeeded in, with all Policy and Industry.

The Prophet seeing all this Visionarily, he was greatly astonished what should be the meaning of this, what is the Church, and my People, to be thus used, the ways of God, which I love, thus to be trampled upon? God, who knows the Heart, sends to him the Vision of the Evening and Morning, and the *Holy One*, asketh this Question of *Palmoni*. How long time shall this Vision be for, that the *Tamid* and Sanctuary, and Host, shall be trodden down by the Transgression of the Desolator. The Answer of *Palmoni* is, Even for the Time of 2300 Days [i. e. Years, Prophetick Days] then the Sanctuary shall be Justified, i. e. Vindicated.

The Time of the Reign and Tyranny of the Image-Kingdom, from the beginning of the *Persian* Monarchy, is 2300 Years; the whole time is 2370, for it began in the *Babylonish*, and first standing of the Image-Kingdom; who first trod down the Church of the *Jews*, and the Worship of God there; at the Time of this Vision, the Kingdom of *Babylon* was ran out, there's no Hieroglyphick for *Babylon* in it, as in that of the former Chapter.

Now from this Time the continuance was to be 2300, and this Computation shall reach to the end of the Metal-Kingdom, when the Kingdoms of the

World shall, in a great measure, become the Kingdoms of the Lord, and of his Christ, Rev. II. 15.

Supposing then that this Vision was after Cyrus was Master of Babylon, and the Babylonish Race cut off, at least from the Throne, From about that time to the Nativity of Christ is 536

Since Christ's Nativity 1699

Which added is ———

From the Return 2235

Take 2235 from 2300, and 65 remains to the end of those Years; as

2300

2235

65

So that to the end of the Image Desolator, and of the Mischief he hath and will work in the Earth, is yet 65 Years, or thereabouts; its impossible to be exact to a Year, because we have so imperfect an account of Times, insomuch that Bishop Usher saith, That we are out at least 4 Years in our ordinary *Ara Christi*. But how false soever we are in our Computations, the Vision of the Evening and Morning is true, and the Chronol. of *Palmoni* most exact, according to the true Annual Motion of the Sun.

The Answer doth seem yet to have something more in it than to acquaint us how long the Desolator shall Reign, it tells us that then the Sanctuary shall be vindicated; but the Word is no where

where else in this Conjugation of *Niph*, its in the *Preterperf. Tense* with *ו* *Coversiv.* and therefore of the future signification. Our *English* Translators, I apprehend are not to be blamed in rendring it *cleansed*, upon two accounts, that צִרְק when it signifies to Justifie, its used in *Hiph.* but in this Conjug. וַיִּצְרַק it may be render'd, it shall be made just, pure, and clean, according to the Truth of Faith and Order ; and Secondly, in respect of the former Impurities in Doctrine and Worship, it shall be purged from them by little and little, the Purgation and Cleansing whereof shall be carried on by degrees from *Antichristian* Defilements yet remaining, which shall reach 45 Years longer, till the end of Years of Blessedness, and the *Sept.* hath it so, נִגְדָּהּ מִכָּל טִמְאָתָהּ דִּרְגָּהּ אֶחָד. If the Sense of Justification be in the Word, I understand it of Justification by way of *Vindication* before the World, that the true Doctrines and Order of Christ shall appear evident to the generality of People, and to great Men, and such as are in Authority, whereas all the Days of the Desolator's Reign, it was Condemned, Persecuted, Reproached, Despised, and Trampled upon, by all ways and means, the Doctrine called Heresie, and the Order Schism. After the Coercive Power of the Desolator is in a great measure taken away, that the Church begins to come out of the *Wilderness*, Churches will have much Error adhering to their Doctrine, and Corruption to their *Worship and Discipline*, and it may be, be very Zealous against such as shall plead for or practice a higher Degree of Reformation than they are willing to press after, or is their worldly Interest to do. God's way will undoubtedly be more cleared up and manifest; Christ hath his Fan in his hand, to winnow all

Antichristian Chaff from among them. I apprehend then that here's two things in the Word.

1. That after the Desolator's Reign, Religion and Churches shall be much purified.

2. That the Doctrine and Order of Christ shall be so evident and manifest, that they will be vindicated from all the Cavils and Reproaches of the Enemies of the Truth, from the Names of *Herésie* and *Schism*, which shall be in the Days of the *Seventh Trumpet*, which is that also which finally destroys the Desolator, and will purge the Temple, *Rev. 11. 15. 19.*

Now the Question here is, whether the Purification of the Church from the Desolator's Abominations and Defilements, I mean the remainders of them will fall within the Number here specified, or be a Space of Time after the Desolator's fall?

For after the fatal Blow hath fallen upon the Desolator, in his last form and standing, whereby the Saints shall begin to be delivered from his Coercive and Impoling Power, not to return again; Its no doubt many Pollutions and Corruptions in Doctrine and Discipline will for a time remain in the Sanctuary; besides, the Text seems to infer, That the Desolator's Reign shall take up 2300 Years, and then after that the Sanctuary shall be cleansed. And again, the Years of *Blessedness*, mentioned *Daniel 12. 12.* seems to be a distinct *Ara* from the time of the Desolator's Tyranny.

But seeing that this *Ara* here mentioned is the long *Ara* of *Daniel*, reaching from the time of the Vision, to the end of all Corruptions, as well
as

as Oppressions of the Sanctuary, and the Question is primarily concerning the *Tamid Sanctuary*, their *Oppression and Corruption*. How long shall it remain Oppressed and Corrupted? *Palmoni* Answers to both, *q. d.* It shall be Oppressed and Corrupted 2300 Days, by which Time it shall be set at liberty, and purified. Again, *Gabriel*, that informs *Daniel* of the meaning of the Vision, tells him; *Understand, O Son of Man, for the to time of the end, וְתָקַף shall be the Vision*, Ver. 17. And ver. 19.

— Know what shall be at the last end of the *Indignation*, for at the time appointed, the end shall be. So that it seems, the Number shall end Corruption as well as Oppression; for whilst that remains, the *Indignation* against the Sanctuary is not ended. Moreover, the Angel, *Daniel* 12. 12. speaks of the Happiness that comes at the end of those Years of *Reformation*, those 45 Years wherein shall be a greater Settlement and Reformation of Churches, than ever before.

And lastly, the *Jews* seeing the *Desolator* destroyed, and the Temple opened, and the Ark of the Covenant so plainly appearing, shall be Converted, and that's according to *Dan.* 9.

Besides the long Comprehensive Period numbred by Evenings and Mornings, *i. e.* by Days, there are three other Numbred also by Days, and are 1260, 1290, 1335.

THE

As to its Beginning of Deliverance.

And

And the Kingdom, and Dominion, and Greatness thereof, shall be given to the People of the Saints of the Most High, not immediately, but in the Days of the Seventh Trumpet, when the Mystery of God shall be finished; but the ending of this *Epocha*, is under the Sixth Trumpet, as appears by Rev. 11.

The Scripture-Computations are Literal or Prophetical; the Literal are to be understood and reckoned by the ordinary, common, and usual Terms used; but the Prophetick is otherwise, as its very plain in *Daniel*, as when he tells us of so many Weeks, its not to be understood of so many Weeks of Natural Days, but of Prophetick Days, as hath been shewed, when he speaks of a number of Evenings and Mornings, they must not be taken Literally, but Analogically; when he numbeth by Days, not natural, for then the Vision could not be for much time, till the time of the End of the Indignation. 2300 Days natural, had been soon run out, and so much sooner, when the lesser measures of Time are given. The term of Computation here is by Time, i. e. Prophetick Time, which is a Time of Prophetick Years, and Years made up of Prophetick Days, each Day for a Year, and then a strange Reduction of Prophetical Years into Time measured by Days. So that a Time here is a Day of Prophetick Years, which are Years of Natural Years: For as a Year hath 365 Days in it, so a Prophetick Year hath so many Prophetick Years in it, which Prophetick Years are reckoned by Induction into Time, a measure of Time (as of a Day) two Measures of Time (as it were of two

Prophetick Days) and half the measure of the said Time so reckoned.

Now that this *Ænigmatical Computation* is to be understood of an exact Number of Prophetical Days, its evident by the mind of the Spirit, expressed both by this Prophet, and in the Prophecy of the *Revelations*, the Difficulty mainly lies here (for there is a Divine Mystery couched in all Divine Oracles, especially in such as are Prophetical) *viz.* Whether this *Time, Times, and half a Time*, reduced (according to its true meaning) to 1260 Prophetick Days, *i. e.* Years, be meant of only a Year of 360 Days, or of a Year Analogical, to a full Natural Solar Year of 365 Days, and odd Hours. For the first thing that the Spirit of God doth mean by Time, Times, and a half, a Number of Time Analogical, to three Days and a half, Time being a Day, *i. e.* a Year of 360 Years, Times signifying two Days, *i. e.* twice the Number of Years 720. And half a Time, *i. e.* half the number of Years comprehended in *one Time*, 180, all amounting to 1260, will appear by this *Prophecy* and the *Revelations*.

1. By this Prophecy; for it is an *Ara* that is much shorter than that of the Evening and Morning Vision; so it is that which is the measure of the state, and standing of the Desolator in his last Form, *viz.* The last state and form, *diverse from the first*, into whose Hands the Saints were to be given, as to his Coercive and Enthraling Power, for Time, Times, and an half, *Dan. 7. 28.* universally more or less, till the Providential Judgment shall sit, and this must be a Duration of Years.

Years. For it appears by the Event, that no reckoning by natural Days, Weeks, Months or Years, will reach it.

2. This Prophet expoundeth it thus, *Chap. 12.* Where a certain one asketh him, *clothed in white Linnen* (which appears to be the great Rainbow Angel, *Rev. 10. 5.*) and he Swears in Answer Solemnly; That it should be to the end of these wonders; it should be Time, Times, and half a Time. In the *Hebrew Dialect, Exeget. of the Chal. Chapter 7. 25.* למיעד מוערים וחצי וכנלות נפץ ירעם הקדש הנכונה כל אלה The Lxx. hath an Obs. reddition of the last part of the Answer, ἐν τῷ συντελεθῆναι διασκορπισμον γνώσονται πάντα ταῦτα. It shall be for Time, and Times, and half a Time; and after the finishing of the scattering shall these things be known. Though the *Septuagint* be not according to the Text, yet it seems Providentially to stumble upon that which is likely enough to prove true in the Event. So many hitherto having been mistaken, among which also I may be one, though I profess not to have certainly found, but only am upon the search, *running to and fro.* The *Hebrew Text*: *And at the Consummation of the scattering the Power of the holy People, all these things shall be finished.* The *holy People* here cannot be the *Jews*, because they are not such all the time of this *Horns Reign*; their Power was scattered long before, and ceased to be a *holy People* before that; but it must be the Power of the Saints of the *Most High*, fully exprest *Chap. 7. 25.* of those Saints that liv'd under the Tyranny, and violent Coertion of the Horn, and those in Succession, that being wrested by the Lamb out of this *Desolator's Power*,
by

by taking away his Dominion, shall have the Dominion given unto them.

By this Answer *Daniel* saith expresly, that he did not understand how long it would be to the end of these wonders: For he might say, the scattering and dis-union of the Holy People, by the Errors, Persecution, and manifest Corruption made by the Power and Policy of this Horn, is so exceeding great, that there cannot presently be an end to their Desolation, upon breaking the Power of the Horn; whereupon he makes an humble Address for a further and more particular Resolution of this Question, *What, or how shall the issue of these things be,* מה אחרית LXX. τί τὸ ἔχαστα, *What shall be the last of these things.* To this the Angel replies, be content, *Daniel*, with a general Knowledge, that these things shall be, and all finished at the set time. For indeed, the things as to the particular way and manner of Accomplishment, are secret, and under a Seal, to hide and abscond them, till the time of the end. LXX. ἕως ἡμετέρας πέρας, he saith not until the End, but 'till the end of the time. עד עת קץ till the time wherein these things come to be finished, not the Gospel last Days, but till the end, and about the time wherein these things shall be finishing, when I shall descend with a mighty Light on the Saints, and make it plain to them, that these things are finished, as *Rev.* 10. And then the *Wicked will be wicked still*, and they will not understand, but those that are *purified and made white*, The Sanctified and Justified ones, that are wise unto Salvation, they shall understand. But that I may not leave thee altogether in the dark, I will tell thee *how long*: The whole Time from the beginning

ginning to the end of the Rapine, Plunder and Spoil that the Desolator in his last Form and Standing, shall make upon the Church, shall be 1290 days. Now we are come to what we aimed at; to see that the Angel here doth two things: Shews the Prophet what Time, Times, and half a Time means, viz. 1260 Days, where at a mortal wound will be given to the Desolator, and which, he shall not long survive, not above 30 Years, and then shall be his end.

Next, the Spirit of God in the time of the end, explains these Terms of Prophetical Chronology, *Rev.* 12. 6. The time of the Persecuted Womans being in the Wilderness, is said to be 1260 Days, the same measure of Time of the Churches being in the Wilderness, is given us in *Daniel's* Dialect, *Ver.* 13. *Time, Times, and half a Time*, which gives us plainly to understand, what is meant by the Prophet's Terms here.

Again, the Prophecy of the Witnesses in *Sackcloth*, which is the time of the great Oppression of the Church under the Desolator, is 1260 Days, the same time with that here; and of the Church being in the Wilderness, *Rev.* 11. 2. So I conclude, that 1260 Days, i.e. Years, is the true Sense of Time, Times, and half a Time, wherein the Beast shall make War with the Saints, and overcome them, so that his Conquering-over-coming-Power, shall last till the end of that Time, *Rev.* 13. 7. What the *Ara* of the Beast is reckoned by Months, may be Matter of further Enquiry.

As

As to the Second Enquiry, whether the Spirit means in 1260 Days, so many full *Solar* Years, or Years only of 360 Days?

Ans. Though the Sum Total seems to arise from Multiplication of 30 on 42. yet this hinders not but that each Day, *i. e.* Year so reckoned, should be a full *Solar* Year. For 1. God is true, and accounts according to Truth, though Man is very Fallible, going upon *Phænomena's*. And there was not among Men, in *Daniel's* time, and long after, any true Astronomical Calculation. 2. If the Spirit of God had gone by any other Reckoning, it would be impossible for us to know what it was, there having been so many ways since.

Of the Period of the Desolator.

UPON *Daniel's* not understanding the Answer that the *Man in white Linnen* gave to the Question put to him, and humbly addressing himself to be resolved what would be the Issue of these things, he is told the Things enquired into are *Occlusa & obsignata* for the present, though they should be more fully Revealed, and more distinctly Understood *in the latter Days*, after Christ's coming, called by *John* the *Last Days*, and more clearly resolved towards the *End or Last of the last Days*, when they draw nigh fulfilling; then indeed, the wicked will deal wickedly, and will contemn and scorn these Glorious Mysteries; but many that are Spiritually Wise, and have been Purified by Grace, and cast off the Corruption of *Anti-Christ*, such at least as are Laborious in the Word of God, in Searching for Knowledge of his Will, *ei vniusmodi*, they shall understand. Now therefore, that thou mayest have an exacter Account for thy Information, as much as concerns thee at this time, take this Computation, beginning at the first coming in of the Desolator in his last State, and ending with his Final and Total Ruine, as to his Imperial Reign and Tyranny over the Church.

From

From the Time of taking away the Tamid, and setting up of the Abomination of the Desolator, shall be a Thousand Two Hundred and Ninety Days.

Hence are several things to be observed.

1. That the *Tamid's* taking away here spoken of, must needs be understood of *Publick Gospel-Worship*; for this *Era* here, that reacheth to the end of the Image-Kingdom, must take its beginning long since Christ, who Himself had removed the *Jewish Tamid*, and since the *Romans* had destroyed their Temple and City. 2. Hence we see that the Iron-Kingdom in its last State, is the Desolator here specified; and its evident, that in all his Forms and Stations, he was so, all along in his single State only Heathen, and in his mix'd State Pagan-Christian. And observe, that in the latter here, his Iniquity is called *עֲוֹן* the Idolatrous Abomination; whereas his Sin of his First State of *Paganism*, *Daniel 8.* is called *מַרְדּוּת* a Rebellious Transgression.

3. It is observable, That *Daniel* speaks of the setting up the *Abomination that makes Desolate*, as belonging to the Old and New Testament Times. That which the Angel Prophecies of, *Chap. 9.* is that which Christ speaks of in the Gospel. Many Interpreters think that which *Daniel 8.* foretells, is the Abominable Pranks *Antiochus Epiphanes* played: I believe that is meant, but not all their meant; That this in this Chapter, and that spoken of, *Chap. 12. 31. 33.* do intend the setting up the Abomination that makes Desolate, since the coming of Christ; For the Prophet, as he hath given a true Delineation of the
Image-

Image-Kingdom, so he hath particularly pointed out the great Desolations that he should make of the Church of the *Jews*, and its *Tamid*, or standing Worship; and also of the Gospel-Church, and of its *Tamid*, or Worship, the meaning then is this :

By the end of 1290 Years, from the taking away of the Publick Instituted Worship of God, the Gospel *Tamid*, shall the Image-Kingdom be broken down, the Desolator made *Desolate*, the Clay-Iron Feet and Toes *dashed in pieces*, and made as the *Chaff of the Summer-Floor*, that is driven away before the Wind : Yea, Anti-Christian Power in Church and State shall be cast down ; The Faithful Word publicly Preached ; Instituted Gospel-Worship and Churches, Publick and Frequent ; The *Tamid* restored, and the Temple opened. Yet, saith the Angel, there is a further Degree of Blessedness, that is besides to come in this World, which he tells the Prophet of in the next Verse.

OF THE
Great PERIOD
OF
Blessedness.

VER. 12. *Blessed is he that waiteth and attaineth unto a thousand three hundred thirty five days, i. e. Blessed is he that comes to the full Cleansing and Purification of the Sanctuary, which shall not be till Fourty Five Years after the Destruction of Anti-Christ; which Time will purge out all the Relicks and Remainders of Antichristian Corruptions out of the Churches, with all the Divisions and Contentions about Doctrine and Order.*

Blessedness is to be understood Restrictively and Comparatively, i. e. It's not to be understood that now the Church is come to a State of Universal Blessedness; but that it is in a happy Condition in respect of its Freedom from the Desolator's Yoke, and from that Corruption which remained; and there-

therefore that it is a Comparative Blessedness, in respect of the State that it was in before. *Blessedness* in the Scripture is ascribed to a Man, in respect of any Grace or Benefit bestowed on him, which he hath in this Life, in respect of Pardon, as, *Blessed is the Man whose Iniquity is forgiven*, Psalm 32. 1. Rom. 4. 7, 8. Or in respect of Sanctification, as *Psalm 1. Matt. 5.* Or in respect of any Priviledge, as of Knowledge of Spiritual Mysteries or Truth, *Rev. 1. 3.* Tho a Man, be yet in this Life, when he is become more Eminent and Comfortable than he was before, or then others. So that the meaning is, he that shall have his Lot in this Age of the Church, shall live more Comfortably and Happily in the Worship of God, and *Church-communion*, than such as liv'd before. For now the *Tamid and Sanctuary are come to their Meridian*, in respect of Purity and Exactness, according to the *Pattern*. Some may think that this will be the time of Consummation of all things, and the last: But why should not the Church have some time to Flourish and Prosper in, which hath for so many Ages been trampled upon, and made havock of? I do conceive, that this Prophecy of *Daniel*, runs no further than the Delivery of the Church from the Desolator's Tyranny Oppression, and Purgation from the Corruptions and Impurities, which is Contracted from the said Abomination; and that the *New Testament* Prophecies must give us what Light we can have upon that Enquiry; and therefore we shall leave it for the present.

Supposing our Computations of the fore-mentioned *Epocha's*, to be in some measure agreeing to the Mind of the Spirit of God in this Prophecy. It may not be very difficult to adjust the Periods of each of them, when beginning, and when ending.

1. *The Period of the Evenings and Mornings, the Summary and long Era of 2300*, it may be seen how much is past, and how much yet to come. For if we add the Time from the First of *Cyrus*, to the Birth of Christ, 536. to the Year of Christ now current, 1699. and Subtract the Numbers added together from 2300, it gives us the Number sought for:

The two Numbers added $\left\{ \begin{array}{l} 536 \\ 1699 \end{array} \right.$

Sum 2235

From 2300

Subtract 2235

65

Wherefore 65 Years yet remain to come of 2300 Evenings and Mornings.

2. The 3 other Numbers of 1260, 1290, and 1335, have certainly their Rise and Beginning together; or its plain by the Prophecy, that the first is gradually increased to the last. And it being taken for

Of Blessedness.

III

for granted, that the Desolator in his last Form arose since the coming of Christ, we may find their *Foot* thus, by taking 1335 from 1764, and the remainder must give the time sought for.

The time from Christ when 2300 runs out is	1764	
To the Year of <i>Blessedness</i> in <i>Daniel</i> ,		}
From the rising of the Desolator in the	1335	
last State of the Fourth Form -----	429	

Then the *Foot* is 429, of all the 3 Numbers, when the Desolator in his last Form arose.

3. Abstract from *An. Chr.* the several Increases, and the several Ends of the said Periods will appear :

$$\begin{array}{r}
 \text{From } 1764 \\
 \text{Abstract } 45 \\
 \hline
 19
 \end{array}$$

So that 1290 comes out 1719.

4. Take 30 from 1719, and you will see the Year of the Lord wherein 1260 comes out.

$$\begin{array}{r}
 1719 \\
 30 \\
 \hline
 1689
 \end{array}$$

So that 1260 should have come out 1689.

Know this, that the Truth of this Calculation depends on this Supposition, That the Numbers here specified, be intended to be Years of 365 days,

or each a full *Solar Year*, for else the *Epocha's* will not accord to our *Julian Account*; for though the Number of 1260 ariseth from the Multiplication of 30, on 42, yet the Spirit of God may intend that the total Sum should consist of so many entire *Solar Years*, that each Unity be a Year of 365 natural Days and odd, according to the Ordinances of Heaven.

To conclude, It's not amiss to Inquire how we find Ecclesiastical History favouring this Calculation of the Foot of these shorter *Epocha's*, viz. the time when the Gospel *Tamid* was remoyed, and the *Desolator* in his last Form arose. That which gives me the greatest Satisfaction in this Matter is, what *Socrates* (one of the most Credible and Impartial Writers of Ecclesiastical History) saith, *Lib. 7. Cap. 2.* giving an account of the Bishops of *Rome*. According to *Eusebius's* Chronology, about the year 428, and 29, *Celestine* late Bishop of *Rome*. *Socrat*, thus,

"After *Innocent*, *Zozimus* govern'd the Roman Church for two Years, who being dead, *Boniface* was Pastor of that Church for three Years, and then *Celestine* succeeded him. But this *Celestine* took away the Churches (*i. e.* publick Places of Worship) which the *Novations* had at *Rome*, and forced *Rusticulus*, their Bishop (or Pastor) to Assemble his People privately in private Houses; for untill that very time the *Novatians* greatly flourished at *Rome*, and had many Churches in their Possession, and gathered together great Multitudes of People in them, but Envy broak them to pieces, when the *Roman Episcopacy*, as well as that of *Alexandria*, proceeded beyond the Bounds of the Sacerdotal Function, and degenerated into Secular Domination (so is the Greek render'd by Dr. Hammond)

"mond) whereupon the *Roman* Bishop would not
 "suffer even those that agreed in Faith with them,
 "to meet freely together, but plunder'd them of their
 "Goods: Even those whom they had applauded
 "for their Agreement with them in Faith. The *Con-*
 "*stantinopolitan* Bishops were as yet free from this
 "Disease; for they did not only suffer the: *Novatians*
 "to hold their Meetings within the City, but
 "did affectionately embrace them, as I have
 "abundantly shewed before.

Take this therefore to be the time (seeing also
 our Calculation falls so nigh upon it) wherein the
Christian Tamid was first taken away, by this in-
 stant Desolator, or false Prophet, coming out of
 the Earth with his two *Horns* budding forth, of
Ecclesiastical and Civil Power, driving away the
 pure *Publick Worship of God*, and Persecuting the
Worshippers. For the *Novatians*, though branded
 for Hereticks by the Apostate Church, were sound
 in the Faith, and strict in their Order, most care-
 ful to keep their Churches pure, and upon that ac-
 count greatly traduced by the Adversaries of
 Truth. These, this wretched *Celestine* falls upon,
 by his Usurped Spiritual and Secular Power, scat-
 ters their Churches, takes away their Meeting-
 Places, Plunders their Goods, drives them into
 Corners, and brings them under Desolation.

This Cockatrice was hatched in the Time of
Valentinianus Jun. and when *Alaricus* Sack'd Rome,
An. Dom. 427, or 8. And from thence I date the
 Flight of the Woman into the *Wilderness*, and the
 Prophecying of the Witnesses in Sackcloth.

As this seems to be the casting down of the *Ta-*
mid, and the Infant Age of the Desolator in the
 last

114 Of the Great Period, &c.

last Form. So I account this first Period of 1260 Years, is denoted, marked out to us in Prophecy, more by the taking away of the *Tamid*, and its Restoration of it to Liberty, from the Coercive Power of the Desolator, in part at least, rather than by the Desolator's total Fall from Imperial Power:

And therefore, I call it the Period of the *Tamid*, 1260
The Second, The Period of the Desolator — 1290
The Third, Reaching unto Blessedness in re-
spect of Reformation, I call the Period of Bles-
sedness ————— 1335

How this Account falls in with those in the Prophecies of the New Testament, may be the Subject of another Discourse.

THE
EPILOGUE
To the Two Foregoing
ESSAYS.

THE Lord having in Vision informed the Prophet of the Nature, State, and Standing of the Image-Kingdom, in its Quadripartite Desolating Forms, and of the deplorable Condition that the World and Church should be in under his Tyranny, especially the latter, in respect of Cruel Oppression and Corruption, insisting mostly on the Fourth Form, and the last State or standing thereof, to which the Numbers last mentioned are confined. Upon the hearing of which the Prophet seem'd to be mostly concerned, both from the Vision of the *Seventh Chapter*, and that of the *Eighth*. The Lord is pleased at the end of the Vision of the *Persian Ram*, and *Javan Goat*, to give the Additional Vision of the *Evening and Morning*, wherein *Palmont* tells him,

H 4 How

How long the *Tamid*, *Sanctuary* and *Host*, should be trodden down, even for 2300 Years: Thus long they should be under the Tyranny of the Desolator, more or less. In Explication of which Vision by *Gabriel*, he is told, That it should be for an appointed Time, and acquaints him what should be in the end of the Indignation, which as it should come in with the last *Roman State*, so it should produce such a Desolating Complexion and Disposition, carried on by the greatest Power and Policy that ever the Desolator used; he should destroy wonderfully, and many, not by War only, but by Peace also, &c. For the more and better Understanding thereof, the Prophet hath Two Revelations, the first is that of the next Chapter, in the Vision of the 70 Weeks, without which we cannot understand the Vision of 2300 Days, viz. How long it should be, from *Cyrus* to the *M.E.S.S.I.A.S?* The other is that of the 12th Chapter, wherein he hath a particular account of the end of the Indignation, in Three Periods of Time, beginning at the Desolator's appearing in the last Standing of the Fourth Form; from which time the Gospel-Tamid was taken away, and the Sanctuary and Host trodden down by the Feet of the Image-Kingdom, and that from that time to the Inchoation of the *Tamid's*, *Sanctuary*, and *Hosts* Freedom, from the Desolator's Coercive and Imposing Power, should be 1260 Years, under which Initial Deliverance, the true Publick Worship of G O D, the Saints and Churches, shall grow, multiply, and increase, till 1290, from the aforesaid time, when the Desolator shall come to his determined End, how, and in what manner, is Mysterious, and great Matter of further Enquiry, but thus much

we can say, as to the Exercise at least of his former Tyranny in the Earth; and because he corrupted the Earth, as well as Oppressed; and those Corruptions will take up some time, to Purge them out of Doctrine, Manners, and Discipline. The Angel tells the Prophet, That there will be the greatest Reformation made in 45 Years more, that ever was wrought in the World, for this will reach to the Year of Blessedness, 1335, the end of 2300, the Finishing the great Mystery of Providence, according to Rev. 10. All the gradual Transactions will be managed in the ordinary way of God's Gracious Providential Administration of Government in the World, neither must it be expected, that wicked ones will be thrown out of the World; for the obdurate wicked ones will do wickedly, notwithstanding all these Stupendious Changes.

Neither are we to understand, that this *Blessedness* here spoken of, is a Triumphant State of the Church, but a Militant State, wherein the Saints shall Sin, and Satan, and Afflictions, shall exercise them from within and without. But it is a Comparative Blessedness, that shall fall upon the Heads of those that are Purified from the Desolator's Defilements, and separated from the Wicked, Loose, and Atheistical World, whereby they shall enjoy not only all the Ordinances of Christ in Purity and Peace, but also receive a mighty Effusion of the Spirit, whereby the Darkness of Ignorance, Error, and Formality shall be mightily scattered, Truth of the Gospel, both in respect of Faith and Order, shall shine forth, and be embraced in its true Light: Graces and Duties exercised to the Honour

Honour and Adorning of their Profession, the Gospel Preached Truly, Powerfully, and Effectually; Ordinances Administred and Waited upon Diligently and Spiritually; Holy Assemblies and Churches mightily encreasing, by daily Addition of such as shall be Saved: And that which Crowns all, a mighty Presence of Christ in the Churches, accompanying all Solemn Ordinances and Administrations.

In order hereunto, these are Purifying-Days, many have been, and will be tryed. Blessed be God that we seem to be drawing towards the last Period of the Indignation; many are come out of *Babylon*, yea, many Churches are coming out of the Wilderness, though many bring *Antichristian Corruptions* along with them, some more, and some less; few or none come up to the Pattern yet; many Weaknesses and Convulsions attend most, and some die in the Birth; all which, from the Corruptions that attend them, and Satan's Enmity to their Deliverance and Purification, through Pride of Heart, Ignorance of God's Ways, Love of the World, and Worldly Interest, the wretchedness of Prevailing Formality, want of Zeal for Christ and his Ways; want of Self-denial, and Publick Spirits, and from the mixed Multitude that accompany in Profession; whence Contentions, Schisms, Alienations of Spirit, and Compliances with the Returners Back into *Egypt*, a weariness of the Exactness and Purity of the Pattern, and a longing after the Leeks, Onions, and Flesh-Pots of *Egypt*, both as to Doctrine and Discipline. The Time is at hand, wherein Christ will not only Finish this Glorious Work in Righteousness,

ness, by fetching out his Churches and People intirely out of *Egypt*, and the Pollutions thereof, but will also winnow those that are come forth, that His, shall be a People of a Pure Language, and none of *Ashdod* or *Egypt* among them. In the mean time, while these great things are doing, before and while the Indignation of the Lamb is poured forth upon the Desolator in the Seven last Plagues, we shall find the Churches may be called *Naphthali's*, and many *Benonies* to their Faithful Pastors, yea, the Temple will be filled with Smoak, from the Glory of God's dark goings in these wondrous deep Providences, whereby the World offended at the Scandals that arise from the Professors of Purity and Separation, many will be hardened to abide in their *Antichristian Station*, and but few enabled, through Grace, to weather so great Discouragements as to enter into the Temple, *Rev. 15. 8.*

Yet the Time I say is at hand (how small so ever the Prince of Israel at present in the Kingdoms of the World seems to be) She which travaileth, shall bring forth, and the remnant of his Brethren shall return to the Children of Israel, and He (whose goings forth was from Eternity) shall Stand and Rule in the Strength of Jehovah, and in the Majesty of the Name of Jehovah, his God, and they shall abide: For now shall He be great to the ends of the Earth, and this Person shall be our Peace, &c. And the remnant of Jacob shall be in the midst of many People, as a Dew from the Lord, as the Showers upon the Grass, that tarrieth not for Man, nor waiteth for the Sons of Men. And the remnant of Jacob shall be amongst the Gentiles, in the midst of many People; as a Lion among the Beasts of the Forest, and as a young Lion among the Flocks of Goats, &c. *Mic. 5. from 2. to ver. 10.*

F I N I S.

Books Printed for, and Sold by Nath. Hiller, at the Prince's Arms, in Leaden-hall-street, over against St. Mary Axe.

THE Divine Institution of *Congregational Churches*, Minister and Ordinances, as has been Professed by those of that Persuasion. Asserted and Proved from the Word of God. By *Isaac Chauncey*, M. A.

A Practical Discourse of God's Sovereignty, with other *Material Points* deriving thence, viz. Of the Righteousness of God. Of Election. Of Redemption. Of Effectual Calling. Of Perseverance. By *Elisha Cole*. The Fifth Impression.

The Sinner's Justification, or *The Lord our Righteousness*: Deliver'd in several Sermons, by *Obad. Grew*, D. D. late Minister of the Gospel in *Coventry*. The Second Edition.

The Righteousness of God through Faith, upon all, without difference, who Believe. In Two Sermons. Preach'd at *Pinner's-Hall*, on *Rom. 3. 22.*

A Discussion of the Lawfulness of a Pastor's Acting as an Officer in other Churches, besides that which he is especially called to take the Oversight of. Both by the late Reverend *Mr. Nath. Mather*.

The Figures or Types of the Old Testament, by which Christ and the Heavenly Things of the Gospel were Preached and shadowed to the People of God of Old, Explained and Improved, in sundry Sermons. By *Mr. Samuel Mather*, sometime Pastor of a Church in *Dublin*.

The Throne of Grace, Discours'd from *Heb. 4. 16.* In Thirteen Sermons. By the Reverend *Mr. Robert. Trail*, M. A.

A Learned and Accurate Discourse, concerning the Guilt of Sin, Pardon of that Guilt, and Prayer for that Pardon. Written some Years since by the Reverend *Mr. Tho. Gilbert*, Minister of the Gospel, lately Deceas'd at *Oxford*.

A Choice Drop of Honey from the Rock Christ.

The Conquests and Triumphs of Grace. By *Matthew Mayhew*.

Batteries upon Satan's Kingdom. By *Mr. Cotton Mather*.

The Life of *Sir William Phips*, Knt. Late Captain-General, and Governour of *New-England*, Containing the Memorable Changes undergone, and Actions Performed by him.

Scripture-Proofs for Singing Scripture-Psalms, Hymns and Spiritual Songs. By *E. H.*